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CHRISTIAN WEEKLY

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LIFE OR DEATH ?

A Statement on Abortion

by ROBERT THOMPSON, M.P.

The abortion debate has become so charged with emotion that misrepresentation, polemics and rhetoric have all but obscured the basic principle which is involved. That principle is the sanctity of human life and the extent of society's responsibility to it. Abortion affects people, and thus it is not only a moral problem but a human problem. The scientific, sociological, legal and moral aspects directly relate to the basic question of the mother and of the child.

First, it is well that abortion be defined. Abortion is, in simplest terms, the expulsion of an infant from its mother's womb before it is capable of sustaining its own life outside of the womb. Second, it becomes necessary, as individuals and as a nation, to review our attitudes and thinking with regard to human life, whether in the womb, in the nursery, on the battlefield, on the street in the rocking chair, in the hospital bed or in the death cell. If life is sacred in any of these places, it is sacred in all of them. Human life, growing in a human womb, the offspring of human parents, must itself be human and, as such, has the sacred right to life.

Much is said about the time at which a foetus assumes life. There are those who say life occurs at birth; others claim that life begins

at the quickening; and still others define it in terms of days or weeks. From my studies, I believe it is a scientific fact that life begins at conception. The "Canadian Mother and Child," published by the Government of Canada, states on page 24 that "When one of the sperms unites with the ovum, a new cell is formed and a new life begun." The International Code of Medical Ethics, adopted in 1949, confirms this when it states that "A doctor must always bear in mind the importance of preserving human life from the time of conception until death." Scientists today confirm that the individuality of a human being is already perceptible in the fertilized ovum, right from conception. Scientific findings also convince me that the whole development of life, which begins with conception, is the con-

tinuing, complex process of a distinct individual, an autonomous biological reality, progressing toward full human stature. Mothers know that they bear not merely vegetable or animal life but a sacred human offspring with every right to be recognized as such.

The social problem is the argument most often used by those who demand further liberalization of laws governing abortion. Is it not a paradox that many of those who shout the loudest for free abortion are the same people who cry for the abolition of capital punishment? Statistics are often quoted as to the number of illegal abortions and how many maternal deaths have resulted from illegal abortions. Others claim it to be the only effective solution to the growing problem of illegitimate children. Some would justify abortion because of the likelihood that the child will be deformed. If such is the case, abortion for that reason would also justify the killing of deformed children after birth. To attempt to control the problem of illegitimate or unwanted children by abortion is to justify the killing of illegitimate babies in

the crib. To demand abortion for families because of poor social standards is to justify infanticide for the same reasons. There is ample evidence from certain States in the USA and from communist countries, where in the past abortion was made legal on demand, that social problems have increased rather than decreased. Many of these countries, such as Czechoslovakia and Poland, have reinstituted rigid abortion laws. Russia legalized abortion in 1919 but, in 1939, during the full force of Stalin's regime, repealed that law when it became obvious that free abortions affected national health. In Japan the number of illegal abortions has increased, not decreased, with the liberalization of abortion laws.

Legally, while abortion concerns the life of two individuals, the foetus and the mother, it also concerns society as a whole and, in a pluralistic, democratic state, it concerns civil law as well. The state does have the obligation to protect the rights of all citizens, born and unborn, to a truly human existence. The legal heritage of democratic justice recognizes the obligation of the law to safeguard all members of society, particularly the weak and the defenceless. It is a fundamental right under our law that human life, once conceived, has absolute value and must be protected by every reasonable means.

The state is the protector of human life. It is one of the most important functions of any legislative body, municipal, provincial or federal. Much of the time of Canadian legislators is involved in the area of safeguarding human life, through police protection, health regulations, social justice, safety rules on the streets, on the highways, in the home or in a factory. With science moving the frontier of knowledge farther into the unknown, affecting every aspect of life, the state must strive even more than in the past to fulfil its role as the protector of life. The protection of life within the womb of the mother can be no exception.

Law is an educator. If it allows the destruction of unwanted life, it inevitably teaches that life has no real value. The destruction of any human life is not a private matter — it must be the concern of every responsible citizen and, therefore, of the government. When the life of a defenceless innocent is destroyed, the insecurity of human life for everyone is increased.

To the Christian, it is obvious that life comes from a source other than ourselves — from God. Life does not originate itself, nor can life claim to be an end in itself. Life is the divine gift of the Creator, and thus God alone is the Lord of life and of death. God in His divine wisdom has so structured creation that human life develops in the womb for nine months, and Christ proclaimed this by His word and His deeds of compassion for the "least of these." Therefore, the belief that artificial abortion does not interfere upon the Christian faith is not credible.

In this light, man is not a law unto himself, and human authority has no right to assume that an innocent human life, which has been given in stewardship trust, can be directly terminated. Man must respect his own life and the lives of others, not only because he receives life from God but because life is to be held in trust and used according to His Will.

Pregnancy in young girls, whether by seduction or through high school promiscuity, is increasingly being recommended as a justifiable reason for abortion. However, the evil or tragic aspect is the seduction or the deterioration of morals, not the baby the girl bears. I am well aware of the difficult situation caused by rape and incest; yet here too divine norms must speak clearly. The unborn child, in spite of the tragic circumstances, is entitled to life, to protection, and to care.

The story is told of two doctors who were discussing their attitude toward artificial abortion. The first doctor said: "About the termination of pregnancy, I want your opinion. The father was syphilitic, the mother tubercular. Of the four children born, the first was blind, the second died, the third was deaf and dumb." The second doctor replied: "I would have ended the pregnancy." The first doctor: "Then you would have murdered Beethoven."

As a Member of Parliament, it

seems to me that we must move quickly toward creating a country where material pursuits are not the end-all of life — where no child is neglected or hungry; where marriage and wholesome family life become the basic unit of our social structure; where handicapped and retarded children, regardless of their capacities, are welcomed, cared for and loved. We should not only strive for a just society, but for a compassionate one where, instead of destroying life, we would destroy those conditions which make life intolerable, and in so doing assume individually in our churches and community organizations more of the responsibility for human needs rather than just to abdicate in favour of the government.

The eternal question is asked anew, "Who is my neighbour?" The Good Samaritan provided the answer. If we, as a people, could but follow His example, selfishness, greed and immorality could withdraw into the shadows, and abortion would cease to be an issue because it would not be necessary.

Thomas Hoekstra Joins Trinity Christian College Music Department

Mr. Thomas Hoekstra, originally from Chicago, will join the Trinity Christian College faculty this fall, as an instructor in music. Mr. Hoekstra will direct the Trinity Concert Choir, which present various concerts in the area and throughout the United States. He will also teach classes in conducting, piano, and music history.

Mr. Hoekstra's academic credentials and teaching experience are varied and impressive. He received a Bachelor of Music degree in 1963, from Wheaton College, majoring in piano. During his undergraduate years, he received a City of Chicago scholarship and a scholarship from the Chicago Women's Musical Society. He then attended the University of Indiana, receiving in 1965 a Master of Music degree in choral conducting. While working toward his Master's degree, Mr. Hoekstra gained his initial classroom experience with a teaching assistantship. Between 1965 and 1969, he taught vocal music and music literature at Illiana Christian High School in Lansing, Illinois. He also conducted the Illiana Oratorio Society which gave frequent performances of Handel's Messiah with orchestra accompaniment. Also under his direction was the Illiana A Cappella Choir, which performed extensively in the Chicagoland area. In 1969, he left Illiana and began work on a Ph.D. at the University of Iowa. During this time he was an accompanist for several of the university choral groups. He is presently a Ph.D. candidate

and will receive his degree upon completion of his dissertation.

Mr. Hoekstra and his wife, the former Jean Folkert of Holland, Michigan, are presently living in Orland Park. In addition to being a full-time mother of two children, Mrs. Hoekstra is an accomplished organist and hopes to participate with her husband in the musical worship of various churches in the area.

Calvin Appoints Admissions Counselor

President William Spoelhof of Calvin College, Grand Rapids, Michigan, has announced the appointment of Mr. George Zuiderveen as Admissions Counselor.

Mr. Zuiderveen has been a teacher at the West Side Christian Junior High School in Grand Rapids for the past six years. He will join the College staff in September, and will be a member of the Student Personnel Services Division. This division is currently attempting to broaden the College's counseling efforts to high school students interested in attending Calvin College.

Mr. Zuiderveen is a native of Denver, Colorado and a graduate of Denver Christian High School in 1962 and Calvin College in 1966. He earned his Masters degree in counseling from Michigan State University. In his new position, Mr. Zuiderveen will visit high schools across the United States and Canada counseling with prospective college students about their plans for college.

Mr. Zuiderveen is married to the former Gretchen Heerema, who was a graduate of Calvin in 1967 and is a teacher.

SUMMER SCHEDULE

In order to allow for summer holidays and at the same time give some relief to the expense account of Calvinist-Contact, a few issues during the months of July and August will be combined.

It would be appreciated if our regular contributors and our advertisers would keep the following schedule in mind:

Week of	Mailing Date	Date of Issue
July 11-17		NO PAPER
July 18-24	Friday, July 23	July 29/August 5
July 25-31		NO PAPER
August 1-7		NO PAPER
August 8-14	Friday, August 13	August 12/19
August 15-21		NO PAPER
August 22-28	Friday, August 27	August 26/Sept. 2

and from then on regularly each week again.



REDCOATS WON—ON A DECISION: Mock sea-land battle raged on Toronto's waterfront as redcoats of Fort York Guard exchanged angry sounds with replica of 300-year-old sailing ketch Nonsuch. About 500 spectators watched as judges declared infantry won.

The nature of evil

by DR. REMKES KOOISTRA

It is quite well possible that not too many of our readers spend a great deal of time on the reflection of the above mentioned problem: the nature of evil. Yet it will soon be clear to anyone who even just considers the problem superficially, that it is difficult to understand what evil is and where it comes from. Many of you remember the argument as it has been repeated a countless number of times at society meetings and in Bible or catechism classes: "If God created a good world, as the Bible says, how was it possible for evil to enter into the world? Did God create the devil? And if He did not create the devil as the devil, why did He permit an angel to turn into a devil? For, if we allow an angel to turn into a devil without God's permission, God is not almighty anymore."

Here you have some of the thorny reasoning that goes on with this agonizing question. In my booklet "By Grace Through Faith" I do not offer a solution, but remind my readers of two statements, the one by Prof. Dr. H. Bavinck: "Sin has a beginning, but no origin" and the other one by Prof. Dr. G. C. Berkouwer: "Sin can be confessed, but not explained".

There are, of course, a number of ways to deal a bit more specifically with the problem. One might rightly say that the above quotations are both evasive. This is not necessarily wrong. It could be that we must evade giving solutions, if any solution creates

more problems than it solves. The question behind this attitude is this one: how necessary is it for us to operate with a closed system? Or can we, as Christians, live in a world created by God in which evil operates, without falling into despair, simply because we must admit that we, sinful too, are simply not able to understand the whole of creation in such a fashion that we can produce a solution to all problems. The evasive attitude might be the one that shows true christian humility.

Yet it does no harm to look at the problem a bit longer before we come to this conclusion of submission.

I have on my desk the thesis written by one of our young philosophers Dr. Arvin Gene Vos entitled: *Augustine's Views of Created Reality*, in which you will find many pages discussing our topic. The interesting aspect is that Dr. Vos deals with Augustine up to the year 400 A.D. In this way we get much insight in the development of Augustine's thoughts during the first fourteen years after his conversion. In the second period we deal, of course, with the Augustine who has matured into a strong biblical scholar. But in his first period he had to try to live his Christian faith and commitment in connection with his former "secular" training. He had to try to meet in faith the pagan philosophy in which he had been educated. With God's Word he had to face all the wisdom of the world. He was in a difficult position, for, at first at least, he knew all of the world's wisdom a lot better than God's revelation in His Word.

Dr. Vos tells us how Augustine discovered that the world as a whole was created by God. Secular wisdom had decided that things were happening either by fortune, chance, or by fate. Augustine protests. The world is a world of order, since it is the creation of God. We will see later that pagan thought "solved" some of Augustine's problems by denying the creation. It is clear that if God did not create the world, He cannot be held responsible for the things that happen in nature and history. But we see that Augustine almost immediately after his conversion in true christian intuition and sensitivity, rejects the easy solutions of worldly wisdom, in favor of accepting the church's Creed: I believe in God the Father, Almighty, Creator of heaven and earth. The easiest way is not always the best one. We must give credit to Augustine for making the right decision. He too, like Abraham, followed God's call and "went out, not knowing where he was to go" (Hebr. 11:8). In this connection I also wish to give credit to Dr. Arvin Vos for changing V. J. Bourke's investigation of Augustine's View of Reality into the better formulation: *Augustine's View of Created Reality*. We do hope that the young doctor will, at some time, continue this investigation into the later works of Augustine and be able to publish his findings.

The question that presents itself now is: how does Augustine maintain that God is the Creator of heaven and earth and that the world, the universe, can only be understood rightly as created reality? This is how it is done in one of Augustine's first books entitled *De Ordine* (On order), according to Dr. Vos:

The dialogue begins with the analysis of a particular event, which is no different from any other, but which simply happens to become the center of discussion. One night while lying awake Augustine notices that the sound of water flowing through the conduit behind the cottage is irregularly loud and soft. He wonders what could be the cause. One of his students, Licentius, gives an explanation:

leaves have fallen into the channel and they block the water from time to time. This explanation is accepted. . . . But then Licentius raises the important question: how is it that one comes to wonder about things? . . . Wonder and questioning arise with the unusual because 'it seems to be nothing is done apart from order.' . . . In the example given, order is the causal relation found between the irregular flow of the water and falling leaves (p. 25f).

Augustine starts his discussion of the world as created reality with an indeed striking example. He observes an irregularity in nature. And this irregularity is explained by relating the irregularity to two independent causes. Many of our highschool students will have no trouble with the example given. They will simply say: "Of course, if there is what seems to be an irregularity, there must be more than one cause." This is how we are trained. This is part of the forming of the scientific mind. But we often forget that it took the human mind centuries to discover this law-order in nature. As a matter of fact it was discovered not as much by experience — for many centuries of experience did not discover this order — as by faith. Only faith in the Creator opened the world to scientific research.

By believing that the world has been created by God and is governed by His laws, Augustine runs into difficulties with regard to the problem we mentioned before: the nature of evil.

Vos says: "The fact is that (Augustine) is puzzled about this . . . how is it that God made no evil, that He is omnipotent, and yet that there is so much evil? . . . Augustine will have to define clearly what evil is and then attempt to know where it comes from" (p. 72).

Now we must keep in mind that Augustine did not work in a vacuum. In his secular training he had become familiar with the usual solutions, which were discussed at great length by all philosophers and their students.

The one "solution" is that of the Manichees. They believed that God had made the world in order to combat the principle of Darkness. The Manichees had no explanation for the origin of darkness. They considered history to be the fight of the Light (God) against the darkness. But then all kinds of questions arise as where does the darkness come from?, what is the nature of the darkness?, can it injure the light? etc. Augustine states in this respect: ". . . either way the Manichees are wrong: if they say that God is incorruptible, then their entire theory of generations (the mixing of light and darkness resulted in the generation of the world, according to them) is false; if they say He (God) is corruptible, then they are admitting what is absolutely false and not to be considered at all" (p. 52).

In refuting the Manichees Augustine develops his own idea that the nature of evil is not that evil has a nature of its own (something like darkness), but that it has no nature. Evil is not a substance, but it is the negation of what is good.

The other solution as to the nature of evil was offered by Plotinus and his followers. He tries to avoid the dualism of the Manichees. There is no independent order of evil forces or darkness. Now to avoid making God directly responsible for sin, Plotinus, following in Plato's tracks, denies the Creator, but maintains that all things have flown out of the great All, the Fundamental Intellect in which all things find their unity. Sin is diversity, remoteness of the Source. Actually sin is not really sin and evil is not really evil. It is only bad to a degree or from a point of view. Vos quotes Plotinus as saying:

Wrong doing from man to man is wrong in the doer, and must be imputed, but as belonging to the established order of the universe, is not wrong, even as regards the innocent sufferer; it is the things that had to be, and, if the sufferer is good, the issue is to his gain . . . we cannot think that this . . . proceeds without God and justice . . . (p. 68)

The argument of Plotinus was not new and has been pursued by many who came later. One of them was Bernard Mandeville who in his ethics "The Fable of the Bees" published in 1705 defended the thesis that the vice of the individual is beneficial for the community. Without vice the world would be chaotic and most people would not know what to do anymore. It is the struggle against vice that gives so many people the opportunity to be good. Extravagance and greed keep the wheels of our society moving. They produce prosperity for many. There would be no end to follow up this argument to its conclusion.

However, what I want to show here, is that again Augustine does not go for the easy way out. "Augustine is neither willing nor able to attribute to God the same role that Plotinus gives to the One, from whose power both good and evil follow necessarily" (p. 72).

You see how much is at stake. It is not only a theory of the origin of the world which is under discussion (cosmology), but also man's salvation (soteriology). ". . . for Plotinus the soul, which he conceives to be divine, needs only to return to itself and thus by purification it can regain what it has lost. For Augustine, on the other hand, the only way for a man to return is to be forgiven by God" (p. 69).

To Augustine evil is not an independent second nature (darkness) as the Manichees thought and taught, no is it a necessary emanation from the creative principle, a rational impersonal Source, as Plotinus lectured and many pantheists with him, but "evil in the primary sense of the term is sin" (p. 74). At first Augustine

did not see this clearly, but in the course of his life, this became increasingly clear to him. Augustine takes some swaying steps in this direction as he defines at first as a deficiency. But he hesitates. For if evil is a deficiency is it not proper for finite beings to have limitations? "If this be granted, then evil becomes a 'privation' which is proper to the creature . . . the cost is . . . it that (evil) also becomes domesticated, becomes the relatively harmless, negative side of creation" (p. 77). Later on Augustine understands the real nature of evil much deeper, when he states that evil is not just "limitation", but "nothingness" (even though reformed theology will later on criticize this term also). Augustine finds the connection between evil, sin and guilt when he teaches that evil is "privation, not in the sense of limitation, but in the sense of lack of form, of void, where there should be form". Here Augustine will teach that God is in no way responsible for man's misuse of his freedom (his sin). We wholeheartedly agree with Vos' conclusion:

"The reason Augustine was able to do away with the dualism that is latent in most of Greek thought is found in the fact that he found another explanation for the origin and being of all things. And he found this explanation in the Biblical account of creation." (p. 85).

We congratulate Dr. Vos with the completion of this important study (thesis) and I am very happy that the above quotation was defended at a secular university as the University of Toronto. It's one way to stand up for Christ. And a meaningful way at that.

I may not be able to explain sin, but I confess: I believe in God the Father, Almighty, Creator. . . .

I have learned that assistance given to the weak makes the one who gives it strong; and that oppression of the unfortunate makes one weak.

Booker T. Washington

DATA CENTRE

July 30-Aug. 2

AACS Study Conference, Belvoir Centre, Delaware, Ontario. Speakers: Dr. Hendrik Hart, Dr. James Olthuis.

Sept. 1, 2

AACS Study Conference, Bellevue Christian School, Bellevue, Wash. Speakers: Dr. Arnold DeGraaf, Dr. Peter Schouls.

Sept. 3-6

AACS Study Conference, Columbia Camp, Cultus Lake, B.C. Speakers: Dr. Arnold DeGraaf, Dr. Peter Schouls.

Sept. 3-6

AACS Study Conference, Pioneer Lodge, Sundre, Alberta. Speakers: Dr. Hendrik Hart and ??

Sept. 3-6

AACS Study Conference, Camp Okoboji, Iowa. Speakers: Rev. B. J. Haan, Dr. E. Evan Runner, Dr. James Olthuis, Rev. John Schuring, Rev. J. B. Hulst.

Oct. 15, 16

AACS Study Conference, Pennsylvania.

Oct. 22-24

AACS Study Conference, Michigan.

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Church Announcements

CHR. REF. CHURCH

Called

to Lindsay, Ont., Rev. G. Corvers of Thunder Bay, Ont.
to Edmonton (Ottewell), Alta., Rev. J. Boonstra of Duncan, B.C.

Accepted

to Chatham (Grace), Ont., Rev. Ralph Koops of Iron Springs, Alta.

Declined

for Edmonton II, Alta., Rev. R. Praamsma of Brantford, Ont.
for Edmonton (Ottewell), Alta., Rev. Ralph Koops of Iron Springs, Alta.

Dr. B. Goudzwaard Hoogleraar aan de V.U.

Tot gewoon hoogleraar in de economie binnen de faculteit der sociale wetenschappen is aan de Vrije Universiteit benoemd dr. B. Goudzwaard te Schoonhoven, die hiermee opvolger wordt van de onlangs geëmeriteerde prof. dr. T. P. van der Kooy.

Professor Goudzwaard was aanvankelijk benoemd tot Associate Professor aan het Institute for Christian Studies in Toronto, Ont., maar heeft daarvoor ontheffing moeten vragen omdat familieomstandigheden het hem onmogelijk maken naar Canada te gaan.

Chess Column

CORRECTION

In problem No. 453 (author Elmerman) the white N on Queen N1 (see C.C. of July 1, 1971) should be a white B.

Our apologies for this mistake.

VERANTWOORING BUSJES-ACTIE

Women Fund London Christian Secondary School

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Strathroy West	" 223.30
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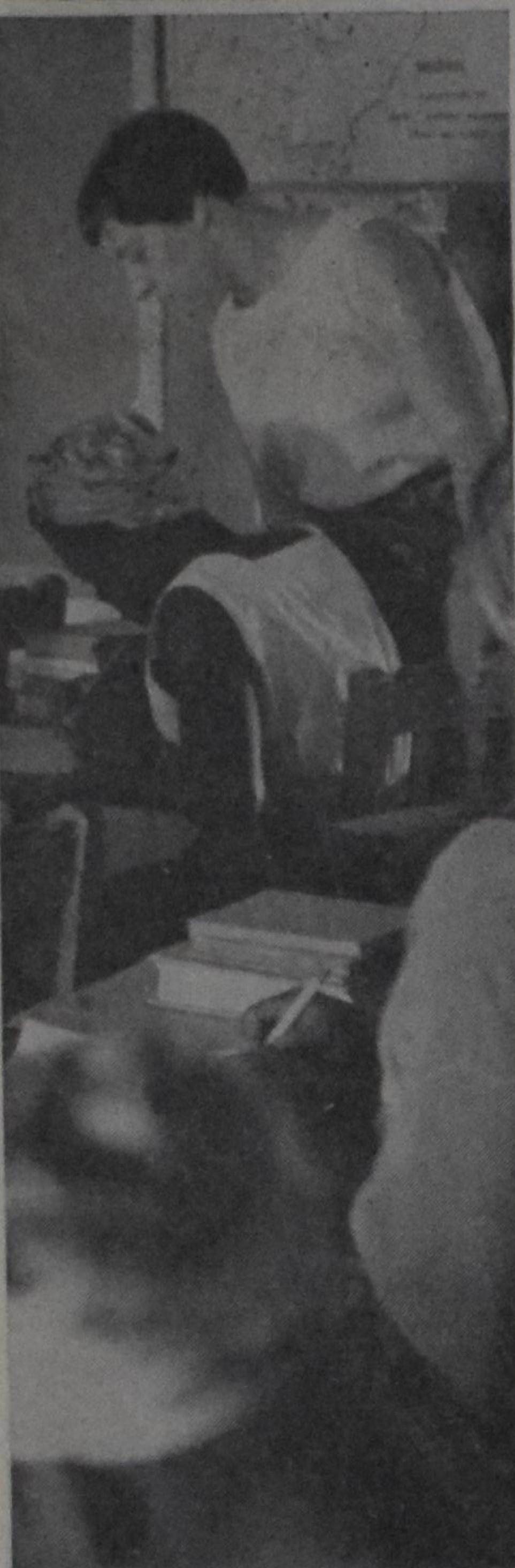
Een mooi resultaat weer! Het penningsske der weduwe doet het nog steeds. Deze vrouw werd hoe-wel onwetend, door Jezus zelf gezegend.

Van deze "kleine penningsskes" actie kunnen we toch steeds weer onze bijdrage leveren. We besloten als project te kiezen, \$2000 te schenken aan de Building committee voor landschap en sport fields aan onze nieuwe school aan de Braeside Road, London, de school die we dit jaar in grote dankbaarheid mochten openen en waar we ook onze spring meeting hadden.

Hebt u al van onze lepeltes actie gehoord? En doet u er ook aan mee? We zeggen zo dikwijls, wat kan je nu voor 1 dollar kopen als je iemand een klein present wil geven. Welnu, hier is de oplossing! Want voor \$1.25 koopt u bij onze leden een prachtig duurzaam lepelte waar onze school op uitgebeeld is. De enthousiaste beginner Mrs. Bos doet u er ook zo'n groot plezier mee.

Tot slot onze hartelijke dank aan allen die met ons mee spaarden en die inzamelden, in de hoop dat onze actie tot zegen mag zijn voor onze kinderen en kleinkinderen. Vrijwillige geefsters zijn blijmoedige geefsters.

Namens de committee,
Mrs. P. L. Brobbel Sr.,
St. Thomas, Ont.



Laura Beelen, Class of '54. Teacher. Assignment: Hargra, Nigeria. You're right in the middle as a mighty nation unfolds and storms toward education. Quick, Laura, teach. Teach personal hygiene. Teach sewing to the ladies. Teach boys and girls. Teach men and women to be layworkers for evangelism. Teach a full day. Teach a full week. Teach...teach...teach... 'cause you're in action...for Christ's sake!

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SELF

"It is the problems which human beings face in real life, not the abstract problems which theoreticians invent and discover, that are the proper concern of the Christians." This is what Robert M. Metcalf Jr. wrote recently in The Presbyterian Journal.

This statement is worth consideration. This does not mean, of course, that there is no place for real thinking in philosophical or theological terms. We would not underestimate the value of such thinking. A proof is clearly evident in Dr. Kooistra's article in this issue under the title "The Nature of Evil." We fully understand Dr. Kooistra's enthusiasm for the dissertation of Dr. A. G. Vos, and the following lines are certainly not meant as criticism on his article. As a matter of fact his article gave us the inspiration to write the following.

The outstanding problem for the Christian in real life is sin. Sin is not a chapter in a doctrinal book of the church. It is a problem in real life, with which every genuine Christian has to battle, day in day out. Sin is nothing new in creation and the power of sin is not something which came after man fell into sin. No, sin is the misuse of the talents, which God has given to man.

When God placed man in the garden of Eden He gave him everything which he needed in order to devote the entire creation to the Lord. Man wanted to devote it not to the Lord, but to himself. When we sin, we use the talents which God gave us to serve Him, to serve ourselves. Sin is basically selfishness.

Just trace sin in your life. When I steal I want to have something for myself that belongs to someone else. When I am greedy, things do not go the way I want them to go. When I covet I want to serve myself. When I am angry, nine out of ten cases my own personality is hurt. When I lie, I want to save myself from possible bad consequences of the truth. When I use drugs I want to escape real life to go into a state of mood where it is pleasant for myself. You could go on endlessly, but it comes all down to the same point: sin is loving self above all, while God's command is: Love God above all.

Sin is indicated by many names, but very seldom by selfishness. With all the other names you talk about an "issue," but when you say that sin is selfishness you point the finger at yourself. And, again, because of our selfishness, we do not want to do that.

Don't underestimate it: sin is real, a big problem in life. To get rid of sin means to get rid of self. It had a deep meaning when the Lord Jesus said: "whosoever will save his life (save self) shall lose it; and whosoever will lose his life (his self) for my sake shall find it." (Matt. 16:25)

Everyone who claims to know what living is but who has not lost his self, is not speaking the truth. Real life is only found when the old self is lost to Jesus Christ.

NEWS FROM THE SYNOD OF THE CHRISTIAN REFORMED CHURCH 1971

by REV. L. T. SCHALKWYK

the special gifts of the Holy Spirit, (tongue speaking, healing, prophecy, baptism of the Spirit, etc.) especially in the light of neo-Pentecostalism as it is creeping into our denomination."

Synod decided to appoint a committee of seven members to study, in the light of the biblical teaching on the Holy Spirit, the doctrines and practices associated with that which is popularly called "Neo-Pentecostalism", and explore the reasons for its growing appeal in the Christian Reformed Church. The committee was requested to submit its report to the Synod of 1972.

Synod urges especially ministers and elders to give careful attention to the doctrines and practices of Neo-Pentecostalism in order to be ready to face responsibly the complex issues involved.

Synod urges those with special competence on the subject of Neo-Pentecostalism to serve the church with published articles on the subject, evaluating the movement from the biblical perspective.

The Stated Clerk will send a letter on these decisions to all consistories.

GUIDELINES ON MARRIAGE

Classis Toronto had an overture requesting a study committee to draw up new guidelines on marriage and divorce and remarriages. This was granted, because the Toronto study is significantly different than the approach of the statement made by the Synod of 1956.

The Study Committee will report, with recommendations. Generally a study committee is given two years for its work.

BIBLICAL AUTHORITY

Synod of 1969 appointed a committee to study the nature and extent of biblical authority. This committee was to study the manner of interpreting Scripture, as presently employed by some contemporary Reformed scholars. The Gereformeerde Kerken and Reformed Ecumenical Synod had requested this study.

Synod 1971 now considered this report. The discussion on the floor of Synod focused mainly on the "pastoral advice" (pp. 296-303) and on page 294 and 295 of the Agenda of Synod.

On these two pages are mentioned two approaches to Genesis 1-11.

The report had stated on page 269: "The Gereformeerde Kerken and the other member churches of the Reformed Ecumenical Synod have a basic commitment to the inspiration and authority of the Scripture as an absolute and infallible rule for faith and life." Now we take some sentences from pages 294 and 295. Some lines or words are printed in bold. That underlining is ours, to indicate key sentences.

We read about Genesis 1-11 that the confessional statements "affirm that these chapters are historical, but they do not resolve questions concerning the kind of historical reporting contained in them."

"Must these chapters be interpreted literally, thus implying that they are for the most part literal descriptions of past events?"

"... an affirmation of basic historicity does not necessarily commit one to the view that the narrative is a literal description of an event."

"There are in the Reformed community several approaches to this question, each having numerous adherents who themselves disagree with one another concerning specific questions."

"Although granting the essential historicity of these chapters, one point of view argues that they (Genesis 1-11) should not be interpreted as a literal description of events."

"... scientific evidence is only the occasion of re-examining the kind of historical reporting contained in these chapters."

"We know that revelation is given in words, concepts and symbols, known and used by the recipients of that revelation. Thus in these early chapters God makes use of such words, concepts and

Dundas overtured Synod to dismiss the overture of Classis Hamilton.

Synod declared the conclusions of the Church and Film Arts study of 1966, particularly "With Respect to the Relationship of the Christian to the World" and "With Respect to the Exercise of Christian Liberty," to be a guide for the churches in dealing with the matter of dancing.

Synod urges Christian writers to serve the Church with articles regarding the matter of dancing in the light of these conclusions. This would be helpful to the churches in facing problems re dancing.

HOME AND FOREIGN MISSIONS

Several home missionaries were delegates to Synod. They and other home missionaries were introduced to Synod by the Executive Secretary, Rev. M. Baarman.

Rev. H. Evenhouse introduced the Foreign Missionaries visiting Synod. Among them were:

Mr. and Mrs. D. Vander Steen, formerly of St. Catharines, Ontario.

Rev. and Mrs. C. Schemper, formerly of Calgary, Alberta.

Rev. and Mrs. G. Spee, they did church work in British Columbia. Mrs. Spee is a native of Neerlandia, Alberta.

It was mentioned how recently several ordained men have declined calls into Foreign Mission work. There is a great need for ministers on our Mission Fields. Applicants should not be over the age of thirty-five.

JOHN GRITTER

Among others, Synod remembered with gratitude the work of Rev. John Gritter in the Lord's vineyard. Many in Canada will want to join Synod in giving the Lord thanks for the gift of this faithful servant of God, who passed on to glory on December 18, 1970. Born October 27, 1894 in the Netherlands, John migrated to America with his family at the age of eighteen. He served 40 years in the ministry. For ten years, beginning in 1948, he served as home missionary in Canada, ending this period with a pastorate in London, Ontario. He was instrumental in establishing several new churches in Canada.

The report to Synod said: "John Gritter was a wise counselor, a faithful shepherd of God's flock, and manifestly a Christian of deep humility and prayer. His higher service in the glorified church began and will never end."

All Synodical delegates arose and sang:

For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy Name, oh Jesus, be forever blest;
Alleluia, Alleluia.

I want to conclude my reports from Synod with this word: Alleluia, Praise the Lord. Let us all remember this goal of our life.

For, "What is the chief end of man?" "Man's chief end is to glorify God and to enjoy Him forever." (Westminster Catechism, question and answer 1).



MILK OF HUMAN KINDNESS—Police Sgt. Robert B. Abbott goes about his daily routine with a baby raccoon perched on his shoulder at the station house in Westbrook, Maine. School children found the lost animal and called police. Abbott is feeding the half-starved coon with an eyedropper.

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Let's Play Chess

Editor: Charles Hess

SOLUTIONS OF THE MAY PROBLEMS

- Nr. 444 (Baturin)
This is a rather simple 3-mover. 1. R-N8, thr. 2. BxB, 3. R-QR8 mate. 1. P-N7; 2. B-KB3 1. —, P-B6; 2. B-K4 1. —, P-K5; 2. B-Q5 1. —, P-QB4; 2. B-QB6 1. —, P-QN3; 2. B-N7. In all these cases the mate move is 3. R-QR8.
1. P-KB8/Q?? is wrong: 1. —, P-QB4!; 2. BxB, RxP!; and no mate.
- Nr. 445 (Bron)
A clear key plus a strong threat: 1. B-N7, thr. 2. Q-Q4 mate. A number of very interesting variations prove the truth of the solution.
- Nr. 446 (Bron)
Bron's 3-mover is more difficult than his 2-mover in this series.
1. Q-N1, thr. 2. R-Q3 ch, KxP; 3. Q-N5 mate.
a. 1. —, N-Q3; 2. R-K2 ch, KxP; 3. N-Q3! mate
b. 1. —, B-N7; 2. R-KB3 ch, KxP; 3. N-QB4 mate
c. 1. —, KxP; 2. RxBP ch, P-K6; 3. QxP mate
It is interesting that this small Meredith has so many possibilities.
- Nr. 447 (Baturin)
1. N-K3, thr. 2. R-Q5 mate or 2. R-B5 mate. There is some humor too: 1. —, PxN, so, what? Well, just 2. P-B4 mate.
- DUTCH
444. 1. Tg8, dr. 2. Lh1; and 3. Ta8 mat.
445. 1. Lg7, dr. 2. Da4 mate.
446. 1. Dg1, dr. 2. Td3 sch, Ke5; 3. Dg6 mat.
447. 1. Pe3, dr. 2. Td5 mat of 3. Tf5 mat.

Great Preachers and their Common Traits and Characteristics

by REV. ROGER S. GREENWAY

G. Campbell Morgan (1863-1945)

ROVING EXPOSITORY PREACHER-TEACHER

Called by some "the foremost Biblica" expositor in Christendom", G. Campbell Morgan had no equal as a pastor, organizer and roving Bible teacher. No one ever gave himself more fully than this man to preaching the whole Bible to as many people as possible. (61)

A. Morgan's Career as a Preacher.

In 1876, at the age of thirteen, Morgan preached his first sermon in the schoolroom of the Wesleyan Methodist Chapel in Monmouth, England. The theme of his sermon was "Salvation" and it had four divisions: 1) A Great Salvation (Heb. 2:3); 2) A Common Salvation (Jude 3); 3) The Eternal Salvation (Heb. 5:9); 4) A Present Salvation (II Cor. 6:2). This first sermon proved to be successful and Morgan was soon preaching regularly at Methodist cottage meetings and open air services.

When Morgan was sixteen he entered a period of doubt and despair. Leaving home he wandered from place to place and for two years he did not open his Bible. The writings of Darwin, Spenser and Huxley fascinated him and left him in utter confusion as to what he should believe. Then something occurred about which he later described:

In my despair I took all the books I had, placed them in a cupboard, turned the key, and there they remained for seven years. I bought a new Bible, and began to read it with an open mind and a determined will. That Bible found me. The Book gave forth a glow which warmed my heart, and the Word of God which I read therein gave to my troubled soul the relief and satisfaction that I had sought for elsewhere. Since that time I have lived for one end — to preach the teachings of the Bible that found me. (62)

In 1886, Morgan was appointed a Methodist lay evangelist. Since he had to work to support his parents he was unable to attend college and seminary. When, in that same year, he applied to the Methodists for ordination he was turned down, and by this the Methodists lost a man who was destined to be one of the greatest preachers of all ages. This setback did not disturb Morgan. In 1888 he entered upon a thirteen month preaching mission at Hull, a seaport in Yorkshire, under the direction of the Salvation Army. If the Methodists did not want him as a minister there were many people eager to hear him as a preacher and he was soon preaching to congregations of approximately 2,000 persons in Wilberforce Hall. Morgan learned some important lessons during this period and fifty years later he commented:

I thank God for Hull and the lessons there taught to me. Ever since the days of that Mission I have known from actual experience that there is no sin that cannot be conquered, no moral poison that cannot be eradicated by the power of Jesus Christ. (63)

At the age of twenty-four, Morgan became pastor of the Congregational Church at Stone. Pastoral visitation was not neglected but already Morgan's main concern was preaching and he devoted the major part of his time to sermon preparation. From Stone, Morgan was called to the pastorate of the Heron Court Congregational Church, Rugeley, in 1891. For two years he concentrated on New Testament studies and preaching. In 1893, Morgan moved to West-

minster Road Church, Birmingham, where he developed close ties with R. W. Dale, one of the "giants" of theology and preaching among the nonconformists of that day.

In 1895, Morgan began a book-by-book study of the Bible for his Thursday mid-week services and this series, which he called a "bird's eye view of the contents of the Divine Library," was later published under the title, *The Analysed Bible*. In 1896, Morgan made his first visit to America at the invitation of the Moody Bible Institute. He preached extensively, and his expository approach to the Bible brought him a wide and appreciative audience. From 1897 to 1901 Morgan ministered at New Court Church at Tolington Park, a famous nonconformist church in London, where he used the money raised by his expository lectures to remodel the church. Requests for his preaching poured in from all over England and America. Morgan was by now the most sought-after preacher in the English language and his books, which eventually numbered about eighty, enjoyed world-wide circulation.

When Dwight L. Moody died in 1899, Morgan was called to take his place at Northfield, Massachusetts. Morgan was now in a position to make a major impact on America and he gave himself for it.

From 1901 to 1904 Morgan engaged in work in Northfield. During this time there was not a man in America that was more active, more sought after than he. He was seldom at home. He was constantly preaching, lecturing and travelling from one point to another. During this period an already famous Northfield became known from coast to coast. Morgan's paramount contribution at Northfield was in his teaching of the Bible and showing people how to study the Bible for themselves. In earlier ministries he had urged his people to gather for prayer and Bible study in the homes of the neighborhood. This he considered a vital factor in the Northfield extension work. (64)

In 1904, Morgan returned to England to begin his first ministry at Westminster Chapel. This was a heroic decision, for Westminster Chapel was the "white elephant" of English Congregationalism. Though the chapel had a seating capacity of 2,500, the congregation numbered only 200, and the building itself was in shabby condition. For years the landmark church had not been able to retain a pastor for any length of time. But Morgan believed that he could rescue Westminster, and with that vision in mind he returned to England. Success came from the start. Near capacity crowds changed Westminster's complexion overnight. Morgan immediately began his famous Friday Bible lectures and Tuesday afternoon classes for Bible study, and preachers, Sunday School teachers, and many others came from all over London to hear him. Not only did Morgan know how to explain the Bible, he was also a great organizer. He established a graded Sunday School at Westminster, prepared Sunday School literature for different age-levels, began church-sponsored recreation clubs for children, and led his congregation to dedicate one-tenth of all the offerings for the work of missions. He also accepted the presidency of Chestnut College in 1911 where he lectured on Scripture exposition.

"The roles of preacher and teacher synchronized in the person of G. Campbell Morgan," says Sullivan.

His Sunday morning sermons were usually a continuous exposition of one book of the Bible. For three

years he preached from the Gospel of Matthew. Two years were allotted to the Book of Acts. He believed that there was no ill or experience that could not be helped or lightened by an understanding of the Bible. Thus, he was known first and foremost as a Bible expositor. However, his ministry was well-rounded; his preparation and research extensive, and he rose superbly to every occasion. (65)

The pace which Morgan set for

himself took its toll, however, and his health broke down in 1914. For some time he tried to recuperate in a nursing home, and in 1917 he had to ask for release from the pastorate of Westminster Chapel. As he regained his strength he preached in various places and finally felt constrained to accept a call to America once again.

In 1919, Morgan began a thirteen year itinerant ministry in America. When he left England his intention was to be a Bible teacher at a seminary in New

York City, but upon arrival he and his wife returned to England and their youngest son, Howland, was called to succeed him at Tabernacle Presbyterian summer conference center and Church. His second pastorate at made preaching tours to all parts of the nation. At the Westminster Seminary in New York he delivered a series of lectures on preaching which later was published. Jones was his successor at Westminster. Morgan died in 1945, bringing to an end one of the longest and most fruitful preaching careers in history.

B. Morgan's Expressed View of Preaching.

Morgan's view of preaching was clearly expressed in his lectures and sermons, and most concisely in his small book, *Preaching*, published in 1937. His power as a preacher was closely linked to his high, and Biblical, concept of the preaching office and function. He derived his view of preaching principally from the two New Testament words for preaching, euag-

(Continued on page 9)

THE POWER OF LOVE

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I'd like to share a few thoughts with you on the subject of "The Power of Love". In this strangely confused world we find that the whole atmosphere of love is charged with sexuality, and for many people love and sex become something that's a bit identical. We read an awful lot about sex and love, love and sex. But we forget that ultimately love means a lot more than just sexuality. The word love is used a million times over in poems, in songs, in fiction, on the stage, on the screen, on the radio, the T.V., and in our daily conversations. Yet, few people stop to think of what is really love. Would you be able to recognize love if it comes to you? You ask a wife, "Do you love your husband?" and she says, "I don't know. I'm not quite sure; I think I used to love him but I'm not sure today," or many husbands who are in the midst of marital strife will wonder whether they still love each other. One man said: "Love is just a feeling; it comes and it goes. Sometimes you have it, sometimes you don't. There's nothing you can do about it. What is there to understand about love?" But it is important for us to be able to recognize the real thing and to know when we really love somebody and when somebody loves us; for this satisfies one of the basic needs that all of us have, to love and to be loved. Now I think we all are born with a capacity to love. Love isn't something that just happens. Love has to grow; it has to develop. It's part of the instinct of our own self preservation. Love hunger is universal; everyone wants to be loved, for it's part of life to be accepted by others.

A lot of people find it hard to express love because of inner conflicts. A girl whom I have seen, who has certain physical difficulties and who is not the best looking person said, "I don't think anybody could love somebody who looks like I do, and with physical problems." I have known another girl who had a very serious scar on her face, but when you talked with her for just a little while you forgot all about the scar that she had; with the beauty of her character and of her personality, you would love to be with her. This is a mistaken idea that people have about love and it grows out of a sense of insecurity that many people have. But you must feel love to be loved.

It is important that when we are younger that we feel the love of our parents. I know parents who will often say to their children, "But we do love you," and yet there are so many ways in which children grow up and they do not really feel loved. Parents may give their children everything their heart desires but if they don't give of themselves, if they don't share with their children, their children may not feel that they are being loved. Love is also something unselfish. It's not a matter of what can I get out of it or what are the advantages for me. You sometimes meet couples and you think: how did these two people get together; or how could these people learn to love each other? And yet when you begin to dig down into their lives you find that there is something in the other person that satisfies the needs of their mate; and vice versa because they complement each other and they find satisfaction in the love that they have for one another. And so everyone is born with a capacity to love, but it depends to what extent we develop that capacity within us.

I feel that when you think of love you think of the love of life itself. This is the mainspring from which all things move; the fact that we love life. We cannot love others if we do not really love living. The person who becomes so depressed that he does not care to go on living has very little capacity to love his wife or to love his children or his neighbors or his God; because of the fact that he has lost his love for life. And then also if you want to love others you've got to learn to love yourself. You need a certain amount of self respect; you need a certain self esteem. Not that you come

Pastoral Counselling

to the point that you say: "I deserve the love of somebody else." But, that you can accept this love because you know that in turn you can again give love. For it's always a reciprocal relationship, it's a two-way street. It's a matter of loving and being loved. The Bible teaches us this too. You love your neighbor as you love yourself. God loves Himself. Christ loved Himself. But He was able also to love others; and God loves others because this is part of His Sovereign Being. To say you love someone is not enough. Love has to be felt; it has to be demonstrated in actions. There must be the proof of love.

In the marriage form we talk about "to love, honor, and to cherish." This is part of the marriage life; the idea of honoring others, of respecting others, of doing for others what you can because you love them. Love also is the idea of wanting to be with a person. A husband and a wife come in and they say that they love each other very much, but they don't particularly care to be together. Each one goes his own way, the husband to his work and he goes out to other meetings and recreation in the evening. The wife has her clubs, her coffees and all of her activities. They pass each other on the way in and out of the house and yet they say they love each other. The idea of being together, of doing things together, of traveling together, of talking with each other, of finding enjoyment in recreation together; all of these form a part of the power of love.

Now I think that we do a lot of things that interfere with loving relationships. The fact is that there is often selfishness, or conceit, or stubbornness, or jealousy, or irritability; or we become argumentative, or we are not very tactful, or we have a bad temper, we don't express appreciation. Everyone of these things undermines the love that we ought to have for others. And I think if we are to love and to be loved, we need to develop those qualities of character which make us pleasant to be with, so that we can afford to be alone together, and we can enjoy each other, because there is real love between us.

I started out by saying that I think today we tend to confuse sex with love. Now, of course, sexuality is a part of love, particularly between men and women, husband and wives; but it surely is not all of it, it is only a part of it. And, if we see that our love is only in that area of life, we miss something; because we don't see each other as lovable individuals. I think, too, that it must be stated that the true love that we have one for another is handled by the love that we have for God; but also the fact that we can feel that He loves us, for isn't that the heart of the whole religious experience? We know He loves us in Christ and then in turn we love Him. We love because He first loved us. And this too must become a growing relationship, a relationship that we not only talk about but we live. For this reason think of the power of love. It's that kind of power that gives us a sense of joy and happiness and satisfaction. The lonely person, the person who feels lonely, is desolate; but the person who knows that he can love and be loved is the one who finds true joy in living.

We'd like to continue talking on this subject and certain aspects of it; and now we appreciate the responses that we are receiving. We have letters that we receive every week from our readers from various parts of the country. We appreciate hearing from you and we invite your continued interest in our series.

OUR THOUGHT FOR TODAY: One of the favorite greetings which people often give you is "Good morning. How are you?" There are too many people to whom you cannot ask this question because they are going to tell you all about their problems; they're always taking their pulse. We should not be so conscious of our physical and emotional health that we cannot enjoy living. For "How are you?" is a greeting, not a question.

THE VALUE OF ENCOUNTER GROUPS - SOME SECOND THOUGHTS

by REV. MICHAEL DE VRIES

My colleague, the Rev. L. M. Tamminga, has talked with me about my recent article on encounter groups. It can be beneficial, however, to continue our dialogue by means of this printed page. I welcome this opportunity and, hopefully, some further clarity on the subject may help all of us.

Rev. Tamminga questions the validity of encounter groups for Christians. If I have understood his article correctly, he mentions three main objections: (1) the underlying assumptions are said to be unchristian; (2) the encounter groups do not answer man's basic needs; and (3) the group is a worldly imitation of covenantal living. I shall do my best to answer these objections. Whether I will succeed is, of course, for each reader to weigh and consider. I welcome their comments. This subject is worthy of discussion. Before you go encountering, get the facts.

Objection #1

Encounter groups are unacceptable for Christians, says Rev. Tamminga, because of "their underlying assumptions and their functioning." I expressed my favorable attitude to encounter groups but I should like to insert here that I have not accepted them "uncritically." Some encounter groups operate fraudulently, not being supervised by qualified leaders. Some of them, so I mentioned, use "far out" procedures such as nude groups. But I still believe that encounter groups, operated by responsible facilitators, can be acceptable to Christians. It is not clear to me what kind of objections Rev. Tamminga is thinking of by mentioning the group's underlying assumptions. My knowledge of en-

counter groups is rather limited, but as far as I know there can hardly be basic objections against them by Christians. Since the early 1950's there has been a lot of research. The science of group dynamics — a branch of social psychology — has been carefully scrutinized and evaluated. One of the bedrock assumptions underlying any discussion of group psychology is that every group has dynamics. The conclusion is that all have in common the basic premise that the group is not only the milieu within which an individual's adjustment problems appear but also the medium through which their solution may be effected. A group context can provide the arena in which an individual can heal his social wounds. (cf. Edgar N. Jackson, *Group Counseling*, Philadelphia: Pilgrim Press, 1969) The small group is now realized as a crucible of great potential in which positive action is initiated and problems may be resolved within the interaction of the group members.

The present day emphasis on relationship seems to me is a trend in the right direction. The creation stories in Genesis 1 & 2 make abundantly clear that man is a social being. A person needs others to be a person. The will to relate is very basic in man. Freud believed that the "will to pleasure" is most basic. Adler emphasized man's "will to power." Viktor Frankl speaks of the "will to meaning." Today the emphasis is on man's "will to relate." Professor H. Berkhof has suggested that the image of God in man must be seen in terms of a three-fold relationship (man is seen in his relation to God, his neighbor and to nature). This view deserves a careful look. (cf. De Mens Onder-

weg, 's-Gravenhage: Boekencentrum, 1969)

In the last decades a wide range of research and practice has spelled out and formalized insights into group therapy, group dynamics, psychodrama and the adaptation of psychiatric practice to group situations. Clearly, the basic principles of group dynamics need not be questioned. Why not gratefully recognize these discoveries and use them responsibly?

Objection #2

The second objection of Rev. Tamminga deals with the inadequate answer of encounter groups to man's basic needs. Their philosophy is thought to be too simplistic and therefore there cannot be long-lasting results.

In our ever-changing society it is rather difficult to foresee the future. Whether encounter groups will continue to exist is a moot question. But I am not ready to welcome their departure. In our dehumanized society of today these encounter groups seem to have positive value. As I indicated in my article, ample research has proven that if a group has been successful members will leave the sessions with a new awareness of themselves and of others. Carl Rogers writes: "... the whole movement toward intensive group experience in all its forms has profound significance, for both today and tomorrow. Those who may have thought of the encounter group as a fad or phenomenon affecting only a few people temporarily would do well to reconsider." (cf. *Encounter Groups*, New York: Harper & Row, 1970, p. 167)

Rev. Tamminga leaves the impression that religion plays no part at all in encounter group ex-

periences. Perhaps it is my fault that he drew this conclusion. I should have been more explicit about this. Members of the group may bring up for discussion anything they desire, especially if and when it is of personal interest to him or her in the here and now. The encounter group I attended was sponsored by the Toronto Institute of Human Relations. I followed these 30 sessions as part of a course in "the art of counseling." The leader was an Anglican clergyman and a specialist in pastoral counseling. Several Christians were part of our group. Our relationship to God was discussed on several occasions. I couldn't help but think of John Calvin's opening lines in the *Institutes*: "True and substantial wisdom principally consists of two parts, the knowledge of God, and the knowledge of ourselves." The knowledge of ourselves gets the emphasis in encounter groups, but our knowledge of God is not forgotten. And isn't it true that self-knowledge is very important also for our understanding of God? Think, for example, of Martin Luther. He had a hard time to call God his Father. The reason was his own childhood experiences in a home where his own father had ruled his life with an iron fist. Encounter group experience is being recommended for pastors today. The ministry of even the healthiest individual invariably is deepened and enriched by it.

No one really claims that encounter groups will answer all of man's basic needs. Hopefully I did not leave this impression. Surely I would not like to see the encounter group as a substitute for the Church or as the whole answer to man's needs in today's world. The group can aid the members in their personal growth and teach them to function more effectively in their back-home situations.

Objection #3

Rev. Tamminga suggests, thirdly, that encounter groups are worldly imitations of covenant living. He proposes that the Christian churches improve their

personal interest in all the members.

Rather than making it an either/or — either encounter groups or the church — I would favor that we learn from present-day encounter group experiences and apply some of this learning to our congregations. Such a trend is, in fact, happening. I agree with Rev. Tamminga that the Christian has often failed to be the new community in Christ. What a pity. In the name of the great Shepherd we must learn to be compassionate with all the members and minister to their total needs. The church can be the ideal place where the unloved child will find people who care. Here the insecure adolescent will find people who accept him, regardless of achievements or lack of them. Here the ex-alcoholic, the controlled sex deviate, the convicted criminal can find acceptance without fear of rejection. Here the depressive can find useful volunteer employment. Here the aged will be respected, visited, and given

love. Let us admit our failures to do what Christ asks of us and resolve to do better.

It has been suggested of late that the church give due attention to the power and potential of small groups within the church. There are numberless possibilities. The kinds of groups in the church in which personal sharing is possible are almost limitless. We do well to give serious thought to this. Are our existing clubs and groups functioning well? Are personal needs met? Do they provide an intimate atmosphere in which personal attitudes and feelings are talked out and in which genuine friendships can develop? (cf. Robert C. Leslie, "Sharing Groups in the Church," in *Community Mental Health*, edited by H. J. Clinebell, Nashville: Abingdon, 1970)

It is my hope that these comments have elucidated the reasons for my positive appraisal of encounter groups and have adequately answered the objections that were raised.



From the Mailbox

KYRIE ELEISON

The report of the Synodical sessions of the Canadian Reformed Churches which appeared in three instalments printed in the *Calvinist-Contact* makes for disheartening reading.

We have no reason to doubt the sincerity with which this Synod did its work. More than likely these delegates did what the delegates at the Christian Reformed Synod did; resolve to seek the will of the Lord in all matters. But to an outsider it seems that all decisions of the Synod of the Canadian Reformed Churches are merely aimed at justifying the separate existence of their churches — which resulted from a schism in the Netherlands, during the forties, a deplorable series of events, from which no one has escaped with clean hands.

This Synod of New Westminster, a court of sixteen men, representing twenty-seven congregations, sat in judgment on the purity of several churches of different continents. None was quite good enough to be granted the privilege of correspondence. Their own purity is the big assumption. Confidently they are marching towards the judgment seat of Christ to lay their lily-white church credentials at the foot of His throne.

At one point the reporter for *Calvinist-Contact* feels that the judgments of his Synod might appear offensive to many readers of this paper. He assures us that we would understand, however, if only we knew the sins of the Synodical Gereformeerde Kerken. Concurrence in this judgment on these sins is still the formula for correspondence with the Canadian Reformed Churches.

They don't know how pedantic they look to everyone but themselves. To themselves they probably appear to be the remnant of God's prophets. For those inside this circle it must seem less than likely that outside their fortified walls there are people who love the Lord and adhere to the Forms of Unity, and who are overwhelmed by a sense of sadness when they read these ecclesiastical tales. To us it is impossible to see how this gathering in New Westminster could close its sessions with the reading of Philippians 2:1-11, and still feel that what they had been doing was according to the Scriptures.

It is this powerlessness of being so close yet feeling so far; the frustration of trying to listen and failing to understand; the quasi-

importance and lengthy discussions with predictable results, the ongoing game which the players continue to play until the Lord comes and while the world burns - - - it is all this and much more that prompts me to write this note.

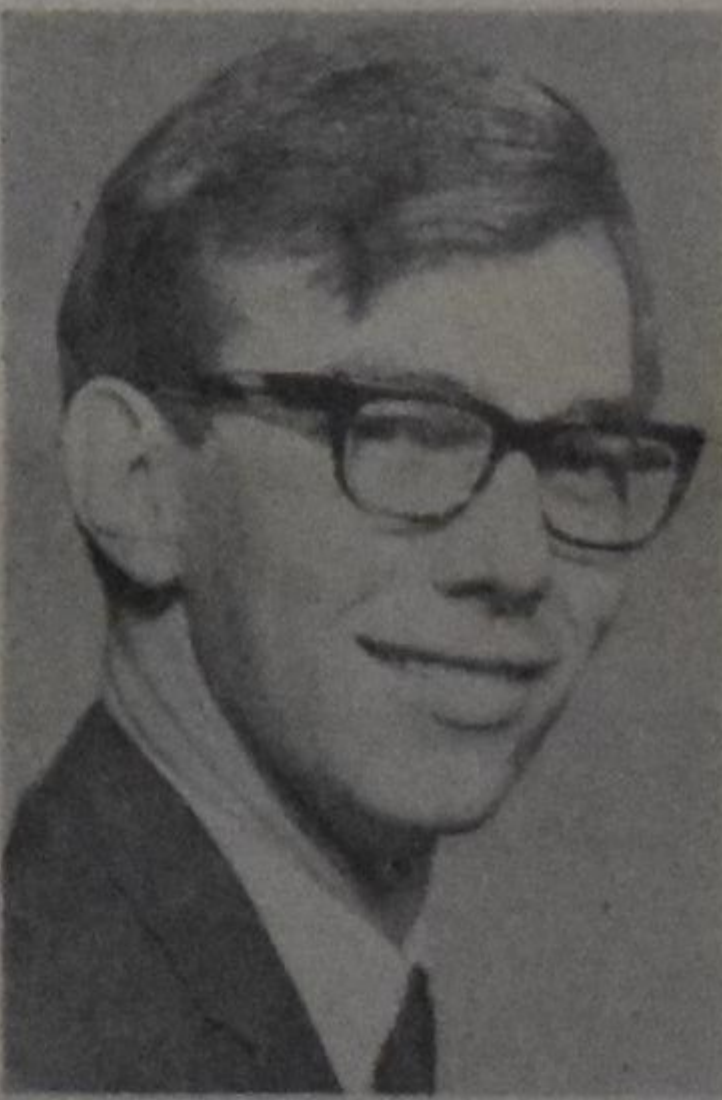
Kyrie Eleison! Lord have mercy!

Andrew Kuyvenhoven.

Wallaceburg, Ont.

ACKNOWLEDGEMENT

The story by Mrs. Helen Koolman about Hannah Thompson is from the book *SILHOUETTES, WOMEN BEHIND GREAT MEN* to be published by Word Books, Waco, Texas this fall.



JOHN SIDERIUS

son of Mr. and Mrs. T. Siderius of Algonquin received his Bachelor of Music in Performance from the University of Toronto at the May 31 convocation. Mr. Siderius has accepted a position with the Presbyterian Church in Chatham as organist and choir master.

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THE WORLD AROUND US

The Dutch and their Government

(Part I)

Winston Churchill once said that democracy was a bad system of government but that it was still the best system that man had discovered to date. There is a great deal of truth in this statement. For democracy to work in the fullest sense of the word, every person should be able to voice his opinion before any decision is made. In the modern world of today this is clearly impossible; instead we elect representatives whom we trust to make decisions for us in accordance with our wishes. The method of selecting our representatives varies greatly from country to country. In Canada the constituency system is used for selecting a representative. Anyone can run for office but unless he has the backing of an established party it is extremely difficult to get elected. Both in Canada and the United States it has become tradition that there are two major parties, one of which forms the government. Occasionally there are smaller parties which elect members to parliament but their chances of forming a government are slim indeed. A minority government (where two or more parties have to come together to have enough votes to form the government) is viewed with something of horror in North America and is believed to produce extremely weak and shaky leadership.

In the Netherlands the situation is very different. In the elections that were held this spring no less than 25 parties fielded candidates, and the reason that there were "only" 25 parties contesting the election was that a party has to pay the government 30,000 guilders in order to be allowed to 'come out with a list'. A rough estimate of the number of parties, groups, or political associations comes to 75. As soon as someone disagrees with something another political party springs to life. Obviously it is almost impossible to form a majority government in such a situation: coalition governments are the natural state of affairs in Holland. Usually the coalitions are formed from either the left-wing parties, or the so-called "confessionele" parties (generally right-wing politically and all based on Christian principles).

The election procedure in Holland is much more complicated than in Canada. In Holland each party not only decides who its candidates will be but also in what order they will appear on the list, generally speaking the members get elected according to their party listing. Whereas in Canada a voter only votes for his candidate in his riding, in Holland one votes more for the party since members of parliament are elected on a national basis; there are no constituencies. To determine how many votes are required to elect a person to parliament the number of eligible voters is calculated, then the number of people who turned out to vote in the last election (this year about 75 per cent of the eligible voters), is turned into a percentage point and divided into the number of voters eligible for the election. The number that is arrived at is divided by 150 — the number of seats in the chamber — and this number becomes the magic one for the candidates.

While in Canada the people who voted for a candidate who lost have 'lost' their vote, in Holland this is not the case. If, for instance, the magic number is 100,000 to elect a candidate then the party which pulls 190,000 votes often gets the 10,000 votes it needs

to seat another candidate from a party which maybe pulled 110,000 votes. The party which is the closest to the 'magic' number draws from the party which is furthest away from it. This is continued till all the 'extra' votes are distributed. The advantage in this system is that almost everyone's vote is counted toward the seating of a member of parliament; the disadvantage is that a person who voted for a right-wing party may have his vote used to seat a candidate from a socialistic party.

This type of voting system also contributes to increasing the number of parties. It is relatively easy to get at least one person elected to parliament. Of the 25 parties which presented lists to the voters in the last election, 17 parties managed to get at least one person elected. But once the elections are over there is still no government; it is first necessary to gather together a number of parties which have at least a few things in common and to try and convince the elected members that they should compromise on their differences so that they can put forth a program with which they can govern the nation. The job of gathering the parties together (and the combined number of their seats should for a majority in the chamber) is usually given to an independent person of some renown. He is appointed by the queen for this purpose. After the last election professor P. A. J. M. Steenkamp was asked to find a working majority and after several weeks of discussion succeeded in doing so.

The arrangement that was finally agreed upon was that the Katholieke Volks Partij would have 6 seats in the new cabinet, the Christelijke Historische Unie 2, the Anti Revolutionaire Partij 3, the Volkspartij voor Vrijheid en Democratie (a liberal party) 3, and the Democraten Socialen '70 would have 2. The new Prime Minister will be Mr. B. W. Biesheuvel from the ARP. The parties have agreed on a general program, but Mr. Biesheuvel now still has to convince the parties that the positions in the cabinet are the ones they are willing to accept. This will at least take a few more weeks. Meanwhile, the old government goes on regulating the affairs of state.

The coalition of the three christian parties (KVP, CHU, ARP) with a liberal party (VVD) and a right-wing socialist party (DS '70) came out of necessity. The "confessionele" parties did not have enough seats to form the government and they preferred to work with these two parties rather than with the large left-wing Partij van de Arbeid. All five parties are in agreement that the economic situation in Holland is not good, that the inflation must be stopped (or at least slowed down drastically) and that the government must therefore cut its spending. The plan for the development of the northern provinces is postponed, cuts in school and government building construction are planned, the cost of education will become higher but the government will subsidize less, and only half the job openings in government will be filled this coming year. These, together with other cutbacks, will mean a saving of about one billion guilders in the coming fiscal year. Of course the unions, and therefore the PVA are against many of these cutbacks and the coming parliamentary year promises to be a lively one.

J. J. Bout.

EEN BOTSING

De gehele wereld hield als het ware even de adem in, toen bekend werd dat de drie Russische astronauten om het leven gekomen waren. Dat was te begrijpen. Drie en twintig dagen hadden deze mannen door het heelal gevlogen en alles was voorbeeldig gegaan. Alle berekeningen waren uitgekomen en tot op het laatste toe, was het contact uitnemend geweest. Echter toen hun ruimteschip geland was en de reddingsploeg de capsule openmaakte, vonden zij drie lijken. Dat is aangrijpend, vooral omdat de oorzaak van hun dood onbekend is. De kranten vermelden de berichten nauwkeurig en plaatsten foto's van de Russische bevolking.

Een paar dagen na dit ongeval vierden Canada Dominion Day (1 juli) en de U.S.A. Independence Day (4 juli). Een van de kenmerken van die nationale feestdagen is, dat men van te voren reeds kan voorspellen hoeveel mensen op die dagen zullen verongelukken. Voor Canada schat men het aantal op 9 en voor de U.S.A. op 24. Meestal zijn die voorspellingen nauwkeurig. Zo ook nu. Dat wil zeggen, dat op die feestdagen in beide landen 33 mensen hun leven verloren. Als dit in de krant komt, neemt u het even in u op, maar elaat dan een bladzijde om. Het maakt hoegenaamd geen blijvende indruk.

Hoe komt het, dat het verongelukken van de drie Russische astronauten de wereld schokt maar dat de wereld vrijwel geen of helemaal geen aandacht schenkt aan de 33, die op de weg of tijdens zwemmen verongelukken? Dat is niet omdat het Russische volk zo populair is. Afgezien van alles, maar als drie AMERIKAANSE astronauten een dergelijk lot zou treffen, zou de reactie gelijk zijn. Het is dus niet de waardering voor een mensleven die deze verschillende reactie veroorzaakt.

Wat ons ten diepste zo verschrikkelijk teleurstelt en grieft is, dat onze gezamenlijke menselijke prestatie een knauw krijgt. Zo ergens dan komt hier uit, dat het mensdom een organische eenheid vormt en die menselijke eenheid is een heel eind gevorderd op de weg der onthulling. Wij zijn er wat aan gewend geraakt, dat de mens naar de maan kan vliegen en daar landen kan, maar het is een uitzonderlijke prestatie. Maar de mens wil verder, wil meer bereiken. Het kost wel ontzettend veel, maar dat deert ons niet zo, als wij gezamenlijk maar iets bereiken.

En nu komt daar plotseling een onverklaarbaar haat, een pijnlijke onderbreking. God heeft ook van die drie Russische astronauten de dag en het uur bepaald, dat hun leven ten einde liep, en dit Godsbesluit botst met onze ontwikkelingsdrang. Dat is de schok die door de wereld ging.

De apostel Jacobus had nog geen flauwe notie van ruimtevaart, maar hij wist wel iets af van de botsing tussen Godsbesluit en menselijke handelen. "Gij, die niet weet wat morgen geschieden zal. Want hoedanig is uw leven? Het is een damp, die voor korte tijd gezien wordt en daarna verdwijnt. Gij zoudt moeten zeggen: Indien de Here wil en wij leven, zo zullen wij dit of dat doen." (Jac 4:14, 15)

Wij zeggen niets verkeerd van de ruimtevaart, maar wij willen alleen maar pleiten voor een gericht zijn op God, of dat nu ruimtevaart of iets anders is. Gericht zijn op God neemt de teleurstelling niet weg, maar voorkomt wel een botsing tussen het besluit van God en het handelen van de mensen.

ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer nieuwe abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

Beelden van en uit NEDERLAND

BERNHARD, BIESHEUVEL, BOMANS

Prins Bernhard 60 jaar!

Ik zie hem nog op die koude decemberdag in 1936, toen hij op het Malieveld als kapitein werd beëdigd. Een piepjong officier te paard, aangemoedigd door een verliefde blik van de prinses, die vanuit een caleche het tafreel gadesloeg. Nu, zoveel jaren later, verklaart Prins Bernhard, dat hij na het afleggen van die eed, zich eerst pas volkomen Nederlander voelde. Kort daarop bewees hij dat de Nederlandse zaak zijn zaak was. Met een geweer in de hand verdedigde hij eigen huis en hof tegen de vijand, zijn vroegere landgenoten. Bij de terugkeer in ons vaderland stond hij aan het hoofd van de in het buitenland gevormde krijgsmacht en was hij commandant van de binnenlandse strijdkrachten. In de 26 jaar die daarop gevolgd zijn, heeft Prins Bernhard zijn positie versterkt. Hij is niet een à la suite-figuur gebleven, levend in de schaduw van de regerende vorstin, maar heeft zich een persoonlijkheid getoond, die op menig terrein uiterst nuttige arbeid voor ons land en volk verricht. Als inspecteur-generaal van de krijgsmacht, als reizend ambassadeur, als een soort ombudsman die ± 4500 brieven per jaar ontvangt, als president van het World Wildlife Fund, als voorzitter van de Bilderberg-conferentie, is hij altijd in actie, zelfs zo, dat hij in een interview erkende te weinig thuis te zijn geweest.

Of hij nu wat rustiger aan wil?

"Nee, want ik zou niet weten wat ik anders zou moeten doen dan wat ik nu doe."



in de protestantse kringen is men huiverig om in een groter geheel op te gaan.

Het nieuwe Kabinet telt drie ministers uit het vorige ministerie, nl. mr. R. J. Nelissen, ir. P. J. Lardinois en drs. B. J. Udink. Lardinois blijft aan Landbouw, Nelissen krijgt Financiën en Udink verhuist van Ontwikkelingshulp naar Volkshuisvesting en Ruimtelijke Ordening. Twee staatssecretarissen uit het Kabinet-De Jong kregen nu een ministerspost, nl. H. J. de Koster: Defensie en mr. C. van Veen: Onderwijs. Minister Luns is opgevolgd door drs. W. K. N. Smelzer, tot de verkiezingen voorzitter van de Katholieke fractie. Mr. W. J. Geertsema klimt in het "Torentje", de beroemde zetel voor de minister van Binnenlandse Zaken. De leider van DS '70, dr. W. Drees Jr., die men op Financiën of Economische Zaken verwacht zou hebben, volgt minister Bakker op. Jammer dat de laatste door het geschuif op het politieke schaaibord moest wijken. Een zeer knappe liberaal, prof. mr. H. Langman, is minister van Economische Zaken geworden; het A.R. Kamerlid drs. J. Boersma volgt de heer Roolvink op bij Sociale Zaken.

Minder bekende figuren zijn prof. mr. A. J. van der Agt (Justitie), P. J. Engels (Cultuur, Recreatie en Maatschappelijk Hulpbetoon), dr. C. Boertien (Ontwikkelings samenwerking), Jhr. mr. M. L. de Brauw (Wetenschappen en Hoger Onderwijs) en dr. L. R. J. Stuyt (Volksgezondheid en Milieu Hygiëne).

Een team dus van 16 ministers (de staatssecretarissen moeten nog worden benoemd), waaronder politieke rotten en ook enkele niet-parlementariërs. De verdeling is 6 KVP, 3 VVD, 3 AR, 2 CH, varingstheologie. Het was triest 2 DS '70. Een op papier sterk

Kabinet, dat zeker met een felle oppositie te maken krijgt in en buiten het parlement.

Tegen de premier Biesheuvel is de hetze al begonnen, op een wijze, die herinnert aan ruim 60 jaar terug, toen Dr. Kuyper door het slijk werd gehaald.

Het Volk (Dagblad voor de arbeiderspartij) schreef in die dagen, dat de machtigste man van Nederland zich aan corruptie te buiten ging, het politieke leven door zijn ongemene talenten in dit opzicht aan verleugening prijs gaf en nog meer moois van dit soort.

In "Vrij Nederland", dat vanwege de naam tijdens het verzet, ook nog in Christelijke gezinnen wordt gelezen, ging het nu in dezelfde stijl verder. Het ergste zullen we onze lezers maar besparen, maar het volgende is al fraai genoeg: "Biesheuvel is zo'n echte protestantse piemel, zo'n purperen patjepeer. Stel je voor: elke vrijdag na de Kabinetsspraak komt dat goedkope operettesmoel ons vertellen wat de regering, of eigenlijk God, nu weer heeft besloten." Met tomaten, ijsco's, blubber en rode verf wil de moedige strijder van V.N. de minister-president te lijf gaan. En daar reageren sommige mensen dan ook nog serieus op!

* * *

Godfried Bomans had een zondagavond gesprek met prof. Kuitert voor de NSRV-t.v.

Twee dingen vielen op.

Een Bomans die blijk gaf geen snars af te weten van de historie en het karakter van het Gereformeerde protestantisme en een Kuitert, die in een verwarrende casuïstiek niet kan verbergen af te dwalen naar de oud-ethische er- varingstheologie. Het was triest en tragisch.

PLOOIROKJES

Effen en Geruit

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IN ZIJN ARM DE LAMMEREN

(2)

Bram staat zich ondertussen aan te kleden. Hij kijkt glimlachend toe naar het toneeltje daar in de schemerige zolderhoek. Hij zoekt Fransje's doek op en komt naar hem toe.

Oe vin je dat noe, Fransje?

Plachtig! is het volmondig antwoord. Hij bezigt daarbij een woord dat pas gisteren zijn intrede in zijn vocabulaire gedaan heeft. Hij had het van Wantje, die het gebruik had om haar bewondering voor het ledikantje uit te drukken toen Vader er mee thuis kwam.

Fransje wil weten waar Bram Sinterklaas tegengekomen is, en wat hij gezegd heeft. En waarom Sinterklaas die beestjes zelf niet is komen brengen, en hoe hij het weet dat er een Fransje is. Bram weet die vragen bevredigend te beantwoorden, maar toch vindt Fransje het jammer dat hij Sinterklaas zelf niet gezien heeft. Maar toen lag hij zeker al te slapen in zijn ledikantje.

Arjaan en Kees, die eerst een poosje hebben liggen stoeien, komen ook kijken. Maar als ze de suikerbeestjes willen aanraken, roept Fransje verschrikt: Niè, nie anzitten!

Daar is Moeders stem onder aan de ladder: Allee guust! Affeceert! Me gaen zoa eten!

Nu rent Fransje naar het trapgat en roept: Poete, kiek es! 'k Ae 'n ièlen oop oenders! Een aene en oenders en tjoeksjes! Maar Moeder is al weer terug in den uze. Nu gaat Fransje vlug zijn schatten halen. Maar hij kan ze niet allemaal in zijn handen houden. Bram komt hem te hulp. Hij zegt: Ier, doet ze mae in je gaddoek; die is toch drôge.

Samen gaan ze de ladder af — Bram met Fransje in zijn armen, en Fransje met de kippenfamilie in zijn armen.

In den uze draaft hij van de een naar de

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwsche eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door **CORNELIUS LAMBREGTSE** (Auteursrecht voorbehouden)

ander. Vader, Moeder, Maria en Wantje moeten om beurten zijn schatten bewonderen. Door zijn opgewondenheid vergeet hij helemaal te vertellen dat hij droog geslapen heeft. Maar als Moeder wantrouwig de doek bestast, roept hij: Niè, drôge!

Vader schiet in de lach. Hij zegt: Ik zou'n agauw mae es een broek andoen. Ie wor vee te groat voe keuzen.

Als allen zich gewassen hebben — behalve Fransje, die na het eten aan de beurt komt — nemen ze hun plaatsen in aan de lange uittrektafel. Fransje zit tussen Arjaan en Kees op de bank onder het raam. Bram en Eine zitten aan het korte eind bij het kabinet. Maria, Wantje, en Moeder zitten tegenover Fransje's kant, en Vader zit alleen aan het andere korte eind, bij de sleekachel. De kat heeft haar warme plekje onder de kachel verlaten en is op de bank komen zitten tussen Kees en Fransje in. Ze kijkt geduldig toe als Fransje de suikerbeestjes voor zich uitstalt op de tafel.

Anden saemen en putten bidden, zegt Vader, en kijkt daarbij naar Fransje. Hij neemt zijn hoed af en houdt die onder zijn kin. Hij zegt het Onze Vader op, en na het amen zegt hij: Fransje! En Fransje: Ière, zegen deze spijs en drank, uit genade, amen.

Vader zet zijn hoed weer op. Moeder heeft een snee brood in kleine vierkante stukjes gesneden voor Fransje. Omdat hij de kleinste is, krijgt hij suiker op zijn brood. Ze zegt: Noe ièst je stuten opeten, Fransje. Dan mag je beliemend wee mie je sukerbièsjes spelen. Maar Fransje heeft door al die opgewondenheid weinig trek. Hij zet een suikerbeestje op elk vierkantje brood. De haan moet ook eten. Hij drukt hem met de stompe snavel op het stukje brood zodat er wat vet en suiker aan blijft kleven. Kiek, ie eet! roept hij. Dan likt hij de snavel schoon en her-

haalt dit spelletje net zo lang tot de hanekop zacht wordt en met het voer in Fransje's mond achterblijft.

Fransje, ièst je stuten opeten, en dan een stiksje sukergoed. Dat is vee te slecht, zoa op je nochtere maege, herhaalt Moeder.

Fransje, krieg ik ièn zo'n klein tjoeksje va-je? vliet Wantje. Ze heeft al zoveel begeerige blikken naar al dat lekkers zitten werpen dat ze zich onmogelijk nog langer bedwingen kan. Maar Fransje schudt heftig van neen. Bovendien houdt hij beide handen beschermend om het hele toom en kijkt daarbij naar Bram. Deze weigering is echter geen gevolg van gierigheid, al is dat uiteraard de eerste en enige konklusie die Wantje trekt. Dat blijkt maar al te duidelijk uit haar blik en gebaren. Maar Fransje kan eenvoudig niets anders doen dan weigeren. Zijn geluksgevoel is nog niet geheel verzadigd, evenmin als zijn bezittersvreugde. De diepste reden voor zijn weigering ligt echter in zijn uitermate sterk ontwikkeld samenhorigheidsgevoel.

Dat betreft evengoed levenloze als levende dingen, daar voor hem alles nog bezielend is. Als 's avonds een van de grote jongens of Maria weg moet, voelt hij dat als een grote, pijnlijke leegte en een verstoring van de rust en veiligheid van de warme familiekring. Dan is het net of er een opening in die solide cirkel gekomen is, die op een of andere geheimzinnige wijze in verbinding staat met de onbekende, onveilige wereld buiten de zijne.

Het is dit saamhorigheidsgevoel dat hem thans verbiedt om het hechte groepsverband van de hoenderfamilie te verbreken. Hij kan onmogelijk een lid daarvan — en zeker geen der onschuldige tjoeksjes, waaraan hij zich het meest verwant gevoelt — buiten hun gemeenschap stoten. Daarom beginnen zijn bezige handen opnieuw de beestjes te rangschikken, nog iets dichter bij de onthoofde haan. Dat die familie dertien leden telt, weet hij niet, daar hij nog weinig getalbegrip heeft. De haan is natuurlijk de vader. Dat de familie vier moeders telt, komt hem niet eens als iets ongerijmds voor. Dat hoort nu eenmaal zo bij kippen. Met zijn allen is het een familie, en als er ook maar een lid minder was, zou dat familieverband geschoonden zijn.

Maar nu grijpt Vader in. Hij geeft Fransje een zwaai met zijn hoed over de handen en zegt: En noe je broad opeten! En komt er nog es as, a-je 't arte eit! Op Ba's hoed reageert Fransje even gevoelig als een slak op de aanraking van zijn horentjes.

De anderen zijn al klaar met eten. Kees moet de bijbel van de schouwe halen. Door de week laat Vader meestal een van de grote jongens of Maria lezen, maar 's zondags neemt hij zelf zijn priesterschap volledig waar. Eerst leest hij het vervolg van de vorige avond, en daarna de wet. Dat gebeurt elke zondagmorgen. Nu danken. Dat duurt erg lang voor Fransje. 's Zondags zegt Vader geen formuliergebed op na de maaltijden, zoals in de week, maar dan behartigt hij al de stoffelijke en geestelijke belangen van zijn gezin in eigen bewoording en toonaard. Ook land en volk, kerk en maatschappij, worden niet vergeten.

Fransje kan onmogelijk die hele tijd stil zitten met gesloten ogen en gevouwen handen. Hij begrijpt van al die gewijde woorden even weinig als van het bijbellezen. Danken betekent alleen de — zij het dan zeer lange — eindfase van een maaltijd, die hem slechts een zeer beperkte mate van bewegingsvrijheid gunt. Hij bepaalt er zich toe de katte bij de voorpoten te nemen en die tegen elkaar te houden. De poes moet toch ook bidden. Telkens blaast hij geluidloos in haar ogen — dan houdt ze die vanzelf dicht. En deze bezigheid onthefte hem natuurlijk van de plicht de zijne te sluiten!

Na het amen komt ieder in beweging. Ba zet zijn hoed weer op en steekt zijn pijp aan. Fransje mag de lucifer uitblazen, dus is hij weer in genade aangenomen. Bram draait zich een cigaret. Maria ruimt de tafel af en doet de vaat. Wantje moet afdrogen. De suikerbeestjes gaan zolang in de vensterbank.

Fransje moet met Poete mee naar het achterhuis om gewassen te worden. Ook de binnenkant van zijn oren krijgen hun gebruikelijke beruchte beurt, en hij steekt zijn ongenoegen niet onder stoelen of banken.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

CALVINIST-CONTACT — JULY 15/22, 1971

FESTIVAL CANADA

Een maand lang feest in de hoofdstad

(Speciaal bericht van het Department of the Secretary of State voor Canadian Scene)

Canada's verjaardag wordt dit jaar niet alleen op 1 juli gevierd maar gedurende de hele maand juli. Festival Canada wordt in Ottawa en omgeving georganiseerd door regionale, gemeentelijke en plaatselijke organisaties onder auspiciën van het departement van de Secretary of State. Er is iedere dag weer iets nieuws te doen.

Wielrennen in de Gatineau: Sommigen van Canada's beste wielrenners hopen deel te nemen aan de 100 mijl race die op 10 juli wordt gehouden. Dit "Canadian Championship Cycling Event" begint vanuit het Supreme Court Building in de stad Ottawa. De route gaat dan door de Gatineau heuvels en eindigt tenslotte waar men begonnen is.

Volters Festival: Dit kleurrijke internationale evenement wordt gehouden van 2 tot 11 juli. Een team uit Brits Columbia neemt deel aan wedstrijden in het rollen van boomstammen, boomklimmen, zagen en andere dergelijke demonstraties.

Tour en tentoonstelling van antieke auto's: Antieke auto's uit Montreal, Toronto, Kingston, New York en Quebec City zullen zich bij auto's uit Ottawa en Hull voegen om gezamenlijk deel te nemen aan een optocht op 18 juli door deze twee laatstgenoemde steden. Open toerauto's, dichte toerauto's, zg. coupes en andere typen auto's uit de twintiger- en dertiger jaren zullen aan dit evenement deelnemen.

Ceremonie ter gelegenheid van aanbidding van totempaal: Op 20 juli is het 100 jaar geleden dat Brits Columbia zich bij de Confederatie aansloot. Ter gelegenheid hiervan hoopt de Premier van B.C., de heer W. A. C. Bennett, op die datum een totempaal aan te bieden aan het volk van Canada namens de bevolking van Brits Columbia. Afgevaardigden van de Indiaanse gemeenschap zullen deelnemen aan deze ceremonie, die zal plaats hebben in het Laurier Park.

Tentoonstellingen: Van 1 juli tot 8 augustus wordt in de National Art Gallery een tentoonstelling gehouden, die is samengesteld door de Canadese schrijfster, cineaste en ontwerpster Joyce Wieland, en die een beeld geeft van Canada als land, van haar bewoners en haar natuurlijke rijkdommen. Onder de 35 stukken in de tentoonstelling bevinden zich tekeningen, bronzen beeldhouwwerken, zg. assemblages, borduurwerk, breiwerk, video banden, fotografie en films.

In juli geeft de Canadian Craftsmen Association een tentoonstelling in de mezzanine van het National Arts Centre. Op 24 juli kan men bekende Canadese vaklieden aan het werk zien, terwijl men tevens de gelegenheid heeft op de Craftsmen's Market artikelen te

kopen. Deze markt wordt gehouden op het terras van het Centre. **Overall Muziek:** De hele maand lang kunt U overal in Ottawa muziek horen, van het carillon van de Peace Tower op Parliament Hill. Wandelaars kunnen genieten van concerten in de parken in Ottawa. Er zullen 12 openluchtconcerten worden gegeven. De CBC brengt verder een reeks van Camp Fortune Concerts, te beginnen op 5 juli.

Programma's in het National Arts Centre: Ter gelegenheid van Festival Canada brengt het National Arts Centre (NAC) het volgende programma: Michel Tremblay's populaire toneelspel "Les Belles-Soeurs"; "The Marriage of Figaro" van Mozart met de dirigent Mario Bernardi; Tommi Hunter met een "country western" voor CBC Radio; Monique Leyrac met Frans-Canadese "chansons"; de wereldberoemde sitar speler Ravi Shankar; de comédie van Jean Kerr, getiteld "Mary, Mary" door het St. Lawrence Theatre; de volkszangers Ian en Sylvia; een

mini-opera, speciaal gecomponeerd voor deze gelegenheid door Le Groupe du Studio; een avond met Rob McConnell's Boss Brass, georganiseerd door de CBC; de Festival Singers en het NAC Orkest onder leiding van Elmer Iseler; Alanis Obomsowin, de bekende Abenaki Indiaanse volkszanger; het Royal Winnipeg Ballet met twee wereld premieres — "The Ecstasy of Rita Joe" naar een toneelstuk van George Ryga, en een komisch ballet door Walter Gore; de Noordamerikaanse premiere van "Rondo" van de Amerikaan John Numeir; de volkszanger Raoul Roy uit Quebec en een concert door het NAC Orkest onder leiding van Otto Joachim voor de CBC.

Drijvend Theater: L'Escale is een schip dat thans gemeerd ligt aan een kade in Hull, dat jaren lang dienst heeft gedaan als veerboot en nu is ingericht als een drijvend theater dat plaats biedt aan 530 bezoekers. Het is uitstekend geschikt voor het Festival Canada programma, en men hoopt er een voorstelling te brengen van een toneelstuk door een toneelgroep van het Hull Recreation Department, een openlucht festival van wild-west films, een amateur avond, cabaret voorstellingen, volksmuziek en comédie.



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Aug. 18	Aug. 26	Aug. 27	—	—	Aug. 30
Sept. 17	Sept. 25	Sept. 26	—	Sept. 28	Sept. 29
Oct. 15	Oct. 23	—	—	Oct. 25	Oct. 26
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Canada's Nationale Parken:

Het Jasper National Park

door John F. Hayes

(Canadian Scene) — Het in 1907 opgerichte Jasper National Park is op een na het grootste nationale park van Canada. Het beslaat een gebied van 4200 vierkante mijl en strekt zich uit langs de oostelijke hellingen van het Rotsgebergte, 235 mijl ten westen van Edmonton. De zuidelijke grens gaat dwars door het uitgestrekte Columbia Icefield.

Dit park is beroemd geworden door de zeldzame wonderen der natuur die hier worden aangetroffen — groot gletsjers, diepe, door de ijstijd uitgesneden valleien, het ongerepte natuurschoon van Maligne Lake en de raadselachtige Maligne Canyon. Het grote Columbia Icefield van 150 vierkante mijl, dat gedeeltelijk tot het Banff National Park en gedeeltelijk tot dat van Jasper behoort, ligt op een hoogte van 8500 tot 10.000 voet. Het zijn de meest uitgestrekte ijsvelden ten zuiden van de Noordpoolcirkel, althans op dit werelddeel.

Op botanisch gebied is dit een van de meest interessante parken. Zowel prairie- als bergflora groeit er in overvloed en zelfs worden hier en daar op hoger gelegen plaatsen enkele plantensoorten aangetroffen, die eigenlijk in het Noordpoolgebied thuis horen. De dieren zijn hier beschermd en kunnen vaak tot op korte afstand worden benaderd. De zwarte en grijze beer, de poema, 2 soorten elanden, het langorige en witgestaarte hert, het "big horn" schaap, de berggeit en de kariboe houden hier verblijf. Ook zijn er meer dan 200 soorten vogels, waaronder o.m. de "golden" zowel als de "bald eagle".

Op tochten die onder geleide van aan het park verbonden natuurkenners worden gemaakt en gedurende kampvuurpraatjes door deze zelfde mensen, die vaak met kleurendia's en films gepaard gaan, worden de fascinerende bezienswaardigheden van de natuur in dit prachtige gebied voor het voetlicht gebracht en uitgelegd. Er is meer dan 600 mijl bos- en wandelpad voor voetgangers en ruiters. Plaatselijk kunnen zadel- en pakpaarden worden gehuurd en gidsen zijn eveneens beschikbaar.

Voor de bezoekers die per auto komen zijn 12 kampeerterreinen bereikbaar, terwijl op verschillende plaatsen picnic tafels neergezet zijn. Ook varen is hier een populaire sport, hoewel het gebruik van motorboten slechts op het Pyramid en het Medicine Meer is toegestaan. Door particuliere ondernemingen worden boottochten op het Maligne Lake georganiseerd.

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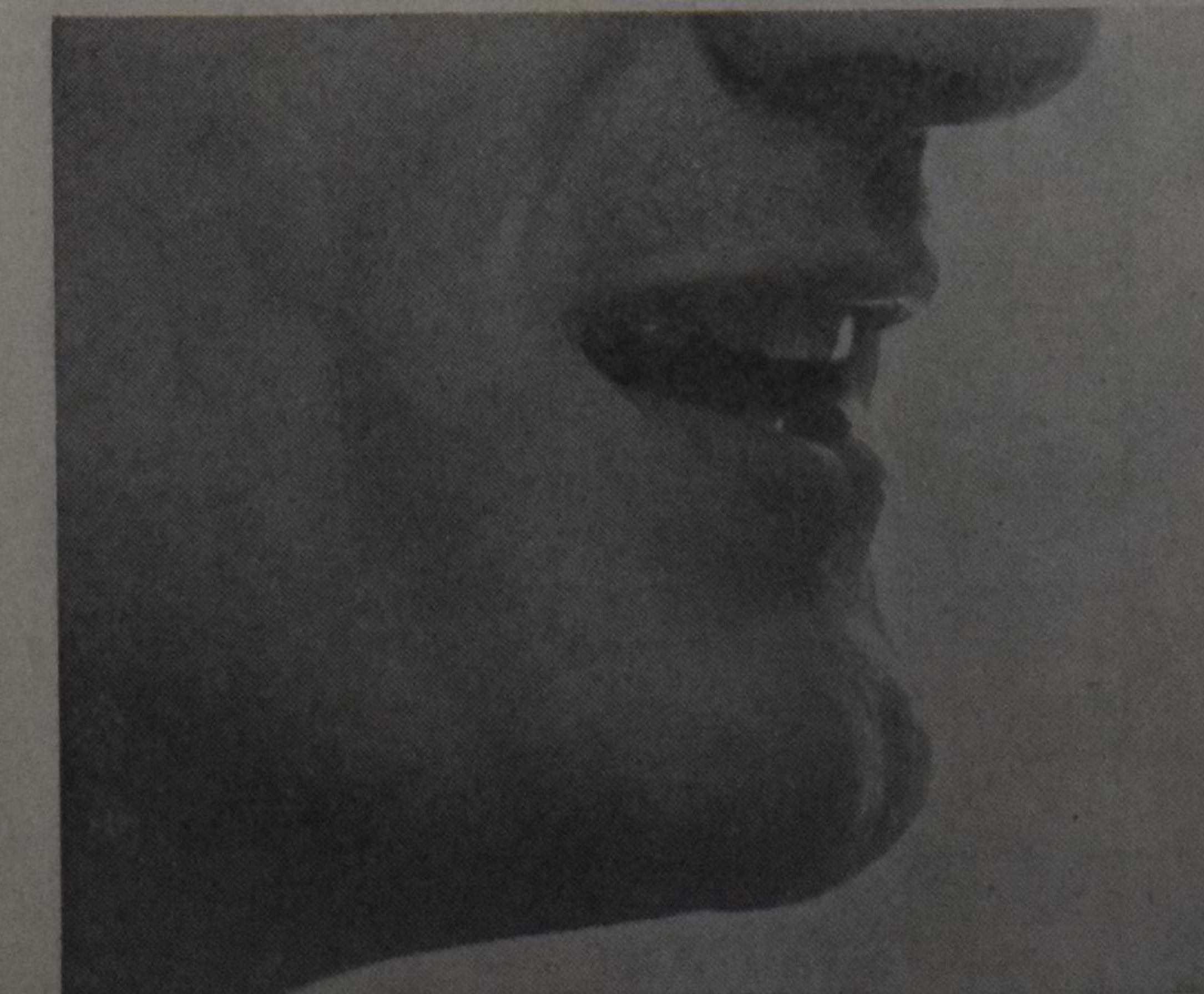
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Your Workmen's Compensation Board and Safety Associations, Ontario.

Water, houdt het in leven.

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Het is ons water.

Houdt het in leven.

Het Christelijke Leven

8

Hoe overwinnen wij de aanklager?

Nu willen wij zien hoe het met de vijand staat. Het Bloed is ook genoeg om de Satan te weerstaan. Zij strategie is in onze dagen het meest gericht op het "aanklagen van de broeders", Openb. 12:10. Maar de Here Jezus treedt hem daarbij tegemoet in Zijn bijzonder ambt van Hogepriester "door Zijn eigen Bloed", Hebr. 9:12.

Wat is de uitwerking van het Bloed tegenover Satan? Het Bloed brengt God aan onze kant. Bij de zondeval heeft Satan vaste voet gekregen in de mens, waardoor God genoodzaakt werd zich terug te trekken. Daarom staat de mens nu buiten de hof — buiten het bereik van de heerlijkheid Gods — Rom. 3:23. Hij is innerlijk van God vervreemd. Door zijn daad van ongehoorzaamheid is er iets in de mens wat God in de weg staat. Het is God moreel onmogelijk het voor hem op te nemen, tenzij dat wat in de weg staat verwijderd wordt. Dat doet het Bloed; het neemt die hinderpaal weg. Het geeft de mens terug aan God en God aan de mens. Hij is nu weer in gunst aangenomen. God staat aan zijn kant en hij kan Satan onbevreesd tegemoet treden.

U kent ongetwijfeld dat vers uit de eerste brief van Johannes — zoals sommige vertalers het hebben weergegeven — "Het Bloed van Jezus, Zijn Zoon, reinigt ons van elke zonde". Hier wordt niet

zonde in het algemeen bedoeld, maar elke zonde afzonderlijk. Wat wil dat zeggen? Iets geweldigs! God is in het licht, en wanneer wij met Hem in het licht wandelen, brengt het licht alles aan de dag, zodat God het zien kan — en tóch is het Bloed bij machte mij te reinigen van elke zonde. Wat een reiniging! Ik leer mijzelf steeds beter kennen, en God kent mij volkomen. Ik probeer niet iets te verbergen en God probeert ook niet de dingen door de vingers te zien. Neen, Hij is in het licht en ik ben ook in het licht en juist daar, in dat licht, reinigt het kostbare Bloed mij van elke zonde. Zo machtig is de werking van het Bloed van Jezus!

Terneergedrukt door onze eigen zwakheid, zijn wij soms geneigd te denken dat er zonden zijn die bijna niet vergeven kunnen worden. Dan moeten wij geloven dat het Bloed van Jezus Christus, Gods Zoon, ons van elke zonde reinigt. Grote zonden, kleine zonden, zonden die misschien erg zwart schijnen, en zonden die er minder zwart uitzien. Zonden, waarvan ik denk dat ze vergeven kunnen worden, en zonden waarvan ik dat betwijfel. Ja, elke zonde, bewust of onbewust, vergeten zonde, en zonde die wij ons herinneren: deze twee woorden "elke zonde" sluiten ze alle in. "Het Bloed van Jezus, Zijn Zoon, reinigt ons van elke

zonde, omdat het voor God genoeg is als Hij het Bloed ziet.

Als nu God, die al onze zonden ziet in het licht, ze vergeven kan op grond van het Bloed van Jezus Christus, hoe kan Satan ons dan nog beschuldigen? Ja, al probeert hij ons nog te beschuldigen: "Als God vóór ons is, wie zal dan tegen ons zijn?" God wijst hem op het Bloed van Zijn geliefde Zoon. Hierop bestaat geen hoger beroep. "Wie zal de uitverkorenen Gods beschuldigen? God is het die rechtvaardigt; wie zal veroordelen? Christus Jezus is de Gestorvene, wat meer is: de Opgewekte, die ter rechterhand Gods is, die ook voor ons pleit" Rom. 8:33,34.

(Wordt vervolgd.)

Overcoming the Accuser

In view of what we have said we can now turn to face the enemy, for there is a further aspect of the Blood which is Satanward. Satan's most strategic activity in this day is as the accuser of the brethren (Rev. 12:10), and it is as this that our Lord confronts him with His special ministry as High Priest 'through His own Blood' (Heb. 9:12).

How then does the Blood operate against Satan? It does so by putting God on the side of man against him. The Fall brought about a state of affairs in man which gave Satan a footing within him, with the result that God was compelled to withdraw Himself. Man is now outside the garden — beyond reach of the glory of God (Rom. 3:23) — because he is inwardly estranged from God. Because of what man has done, there is that in him now which, until it is removed, renders God morally unable to defend him. But the Blood removes that barrier, and restores man to God and God to man. Man is in favour now, and because God is on his side he can face Satan without fear.

You remember that verse in John's first Epistle — and this is the translation of it I like best: 'The Blood of Jesus his Son cleanses us from EVERY sin.' It is not exactly 'all sin' in the general sense, but EVERY sin, every item. What does it mean? Oh, it is a marvellous thing! God is in the light, and as we walk in the light with Him everything is exposed and open to that light, so that God can see it all — AND YET the Blood is able to cleanse from every sin. What a cleansing! It is not that I have not a profound knowledge of myself, nor that God has not a perfect knowledge of me. It is not that I try to hide something, nor that God tries to overlook something. No, it is that He is in the light and I too am in the light, and that THERE the precious Blood cleanses me from every sin. The Blood is enough for that!

Some of us, oppressed by our weakness, may at times have been tempted to think that there are sins which are almost unforgivable. Let us remember the word: 'The Blood of Jesus Christ His Son cleanses us from every sin.' Big sins, small sins, sins which may be very black, and sins which appear to be not so black, sins which I think can be forgiven, and sins which seem unforgivable, yes, all sins, conscious or unconscious, remembered or forgotten, are included in those words: 'every sin.' The Blood of Jesus his Son cleanses us from every sin, and it does so because in the first place it satisfies God.

Since God, seeing all our sins in the light, can forgive them on the basis of the Blood, what ground of accusation has Satan? Satan may accuse us before Him, but: 'If God is for us, who is against us?' (Rom. 8:31) God points him to the Blood of His dear Son. It is the sufficient answer against which Satan has no appeal. 'Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ that died, yea rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.' (Rom. 8:33, 34). Thus God answers his every challenge.

(to be continued)

B. Boulogne.

The great scientist is ever aware of the something beyond his specialty. It is said that once a student entered the laboratory of Louis Pasteur and saw the great man bent over a table with his head bowed. He assumed that Pasteur was in prayer and waited in silence until he raised his head. As the scientist turned around, the student noted that he had been peering into a microscope. "Oh, I thought you were praying," Pasteur answered, "I was."

Norman K. Elliott

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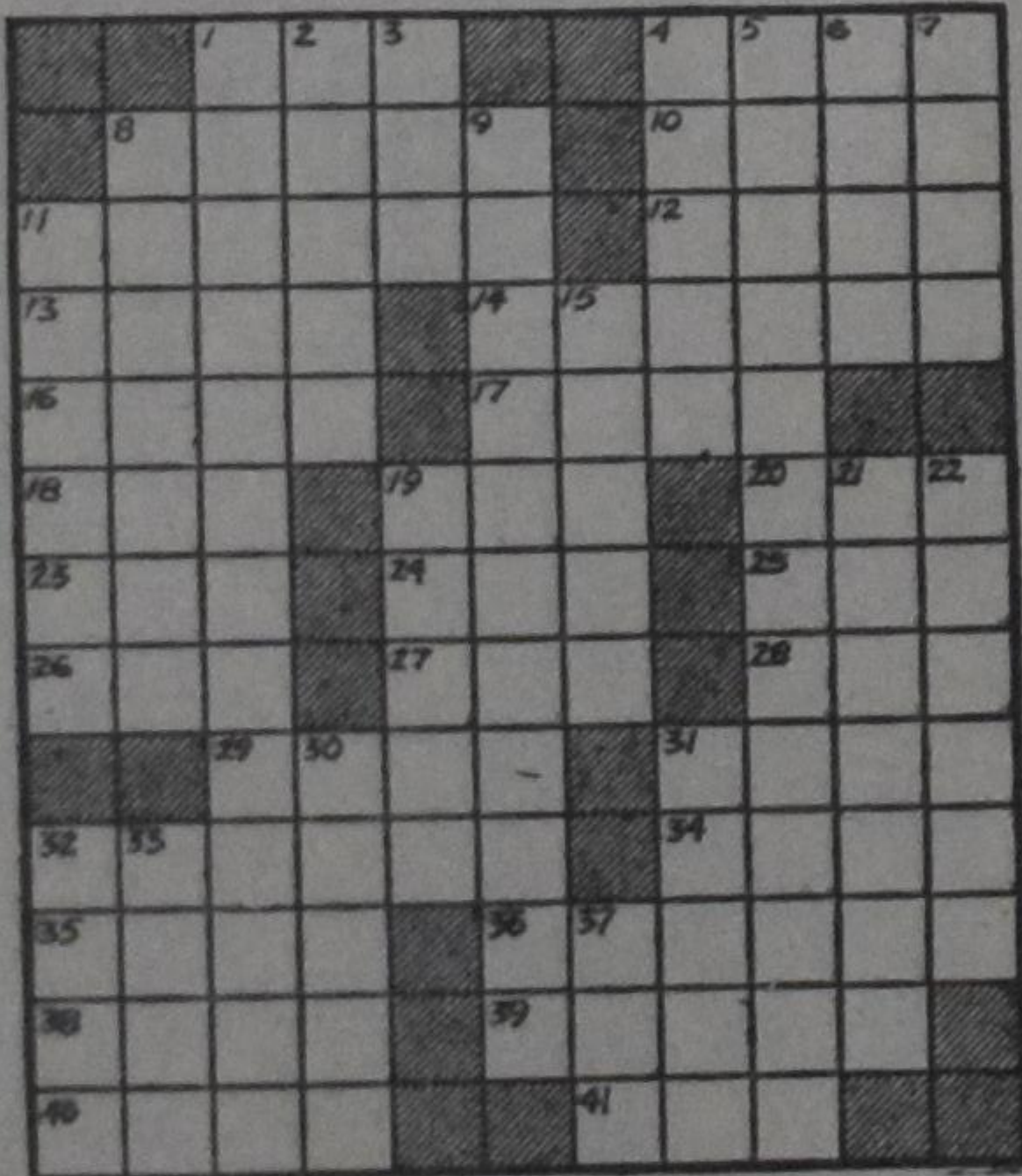
CROSSWORD PUZZLE

- ACROSS**
1. O'Shanter
4. — boy!
8. French city
10. Bucket item
11. Run — form (2 wds.)
12. Military meal
13. Verily
14. Gratify
16. Departed
17. Vandals
18. Last Spanish queen
19. Mortal or venial
20. Merkel
23. Nothing
24. Part of a shoelace
25. Red-eyed carp
26. Arabic letters
27. Tankard contents
28. Goal
29. Therefore
31. Skin condition
32. More dilettante
34. Singers, Sonny and —
35. Versifier
36. Steps in
38. Other
39. Clandorous
40. Adjusts the alarm
41. High explosive

- DOWN**
1. Type of school exam (3 wds.)
2. "— You Glad You're You?"
3. Floor covering
4. Hucksters
5. Pirate's cache (2 wds.)
6. Hurl
7. Cathedral part
8. Former kingdom of Asia Minor

9. 1961 Oscar 'winner' (2 wds.)
11. Natural gift
15. Fencing move
19. Step
21. Con-vent; cloister
22. Snakes
30. Ceremonies
31. Have a dramatic part (2 wds.)

32. Primates
33. Function
37. — on your life!



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to previous
Crossword Puzzle

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Great Preachers

(Continued from page 3)

gelizo, meaning the proclamation of good news, and kerusso, meaning proclamation from a throne. Morgan's whole basis for preaching is found in these two words.

With reference to euaggelizo, Morgan wrote:

If preaching is proclaiming good news, that suggest two things: the need of man, and the grace of God. Those two things are postulated by the very word that is used to describe preaching from the New Testament standpoint. Proclamation of the good news to men will suggest that men are needing good news. Human need is the background. All the race's sin and sorrow and perplexity are implied. Then, of course, it recognizes the whole fact of grace, that stupendous fact of Divine revelation, the grace of God. Preaching as proclaiming good news postulates human need and Divine grace. Whenever we preach, we stand between those two things, between human need and Divine grace. We are the messengers of that grace to that need. (66)

With reference to the other basic New Testament word for preaching, kerusso, Mogan says that it is

a very interesting term, meaning really a proclamation from a throne. The word is spoken as being delivered by a messenger on behalf of a ruler. Consequently in the use of the word we have two ideas again to note: the authorizing Throne, and therefore the consequent claim that the messenger is called upon to make. (67)

Now merge these two ideas, says Morgan, and you have the New Testament concept of preaching:

It has a hundred particulars and varieties and intonations. But here is the unifying thought. Preaching is the declaration of the grace to human need on the authority of the Throne of God; and it demands on the part of those who hear that they show obedience to the thing declared. (68)

Morgan esteemed preaching so highly that he said that he would do it as recreation if he could not do it as a vocation. He considered preaching to be the supreme work of the Christian minister and he strongly warned seminary students against allowing "a thousand little things" to interfere with their preparation for preaching. "We are facing," said Morgan, "the biggest hour the world has ever known for preaching."

The miseries of theological controversy that are blighting our age cannot satisfy. The mass of men are waiting for preaching of the New Testament kind, with a great message of grace to meet human need, delivered by men who realize that they represent a Throne, and have the right to claim submission to it. (69)

C. Characteristics of Morgan's Preaching.

Morgan's preaching attracted Christians from all denominations. He preached in Congregational, Methodist, Presbyterian, Episcopal, Baptist, non-denominational, and many other types of churches. He could adapt himself and his message to any situation, and he attracted both intellectuals and the unlearned, conservatives and liberals, the evangelistic and the formalistic. (70)

A preacher of Morgan's fame was often asked what his secret was, and this was his reply: "I always say to them the same thing — work; hard work; and again, work." Morgan entered his study soon after six in the morning so that the greatest and least disturbed hours of the day could be spent in Bible study and prepara-

tion, and his finished product clearly evidenced the time and effort he invested. He never needed a manuscript before him in the pulpit. Morgan's flaming eyes gripped emotion, and creativity because he had prepared himself so thoroughly in the study that he was completely free in the pulpit to deliver his message with all his energy.

Morgan's sermons were not short, snappy, stylistic orations. He generally preached for nearly an hour, building upon a thorough exposition of Scripture. The essentials of a sermon, for Morgan, were Truth, Clarity, and Passion. Said he:

I am speaking out of my experience. I never heard a lecture on homiletics in my life. I have given a good many. One fine preparation for lecturing on homiletics is never to have heard anybody else do it! I have tried to examine in the New Testament and in the Old Testament, the great preaching of both the prophets of the

Old and the apostles and evangelists of the New. And if I am asked to condense into words the essentials of a sermon, I do it with these three: Truth, Clarity, Passion. (71)

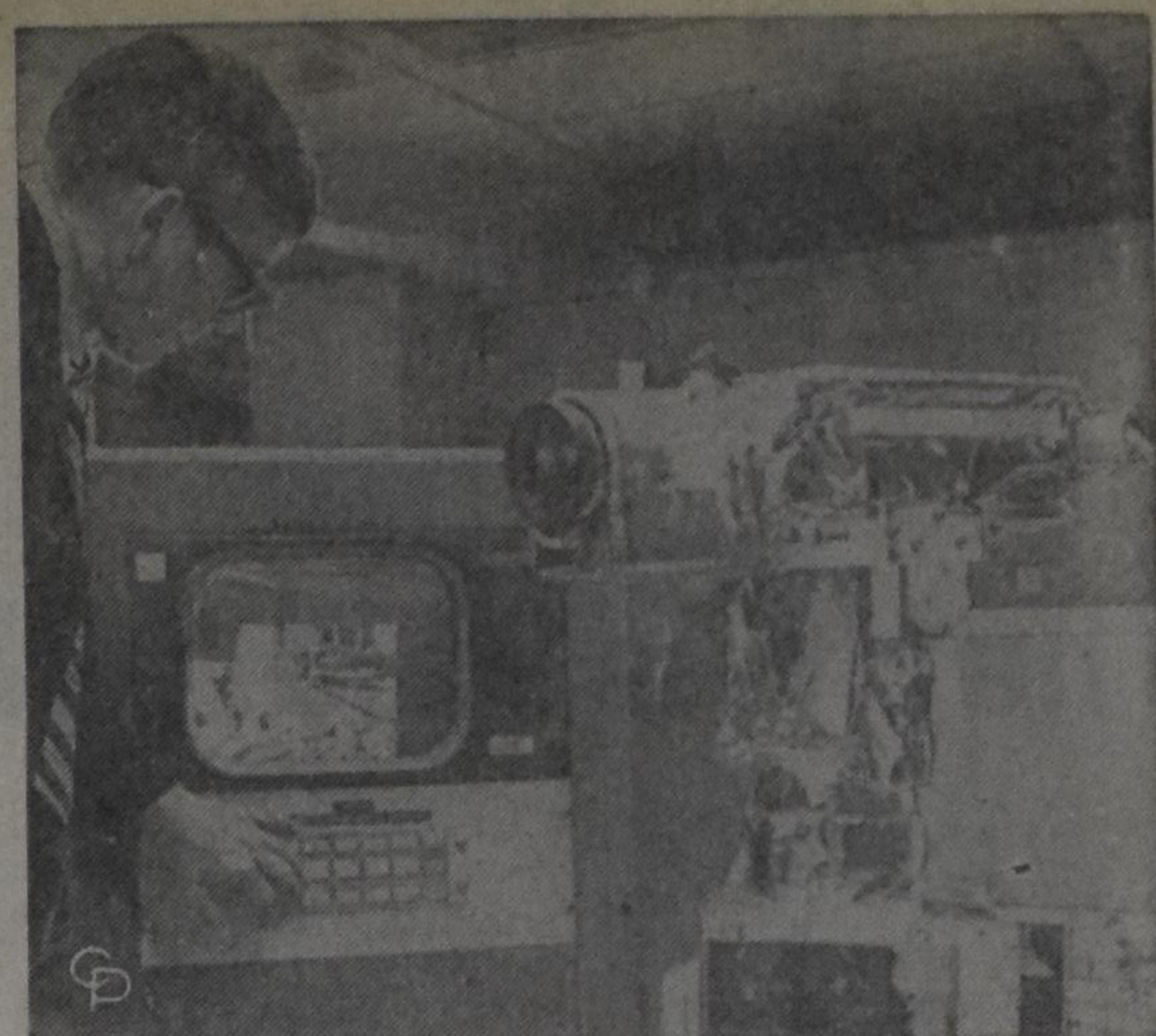
Morgan's own sermonizing lived up to what he considered the "essentials" of preaching. He preached the Bible. He preached it clearly and with passion. He drew tremendous crowds in England and America not by his fancy oratory, anecdotes, or clever illustrations, but by solid, systematic, and balanced exposition of the Scriptures. Critics of the Bible could ridicule all they pleased; Morgan preached what the Bible said, and the masses came to hear him.

D. An Evaluation of Morgan's Preaching.

In the estimation of this writer, Morgan's secret lay in his high view of both Scripture and of preaching. Great preaching any time is extremely unlikely without these. Morgan's firm conviction as to the power of the Bible to meet human need and the importance

of preaching as a royal announcement of the Gospel of grace, combined to make him as thorough as possible in preparation and as a preacher can be in the pulpit.

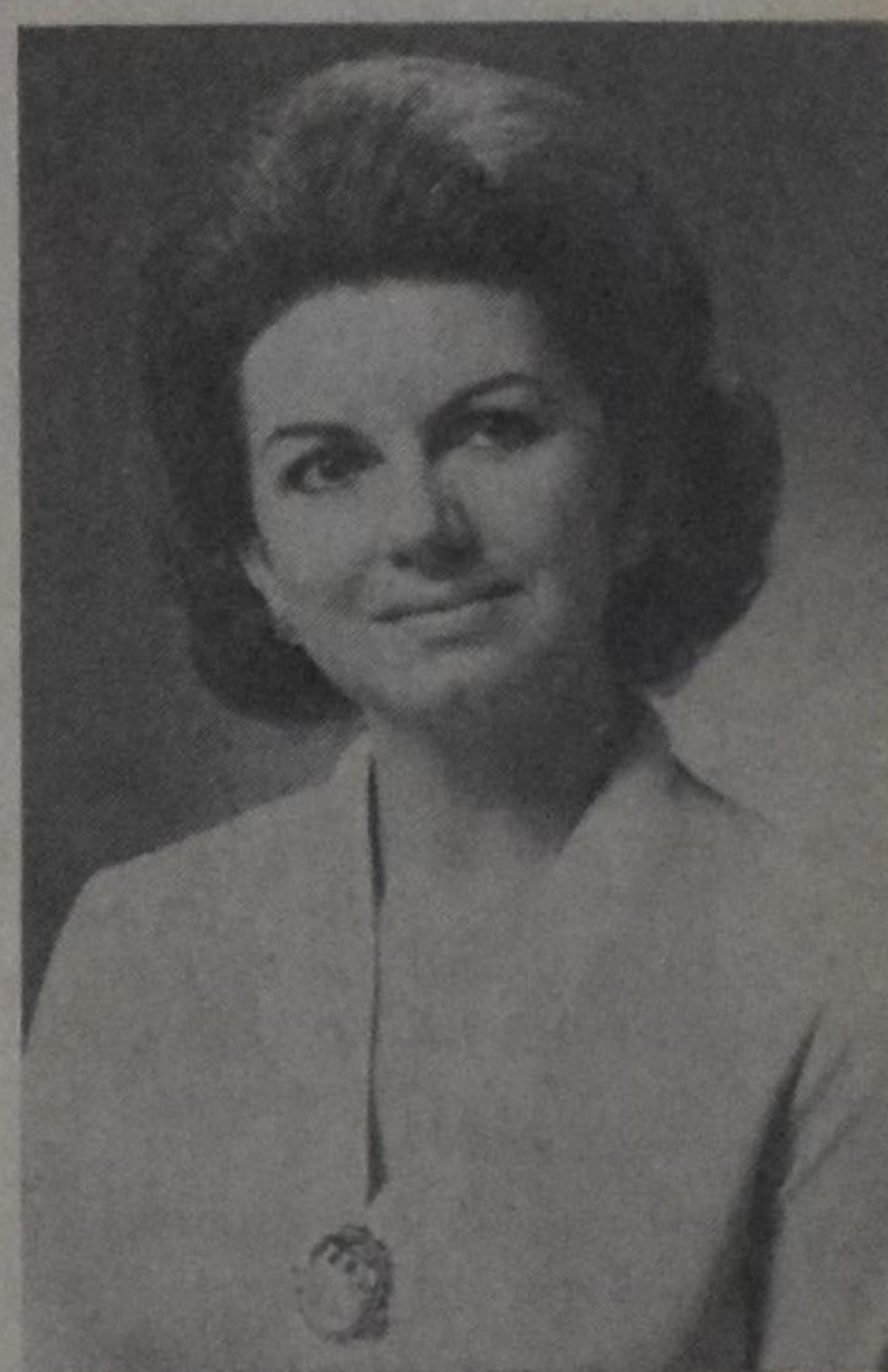
Morgan's whole ministry, from his diligent study habits, to his intensity in the pulpit, to his international roving as a Bible teacher, can be best explained from the viewpoint of his passionate desire to proclaim the Christ of the Bible. The simplicity of his language in preaching is explained by this also. He conveyed big thoughts in simple words because he wanted common people to grasp what he said. He drove himself nearly to exhaustion in his itinerating ministry because he saw that people hungered for Bible exposition and he wanted to reach them with it. Ministers, said Morgan, are trustees of the Word. As long as there are people without the Word and lingering for it, ministers are under sacred obligation to reach them. Morgan considered himself a "debtor" to all men, and he responded by making himself the very best preacher he could be.



GETTING READY FOR MOON SHOW—The Apollo 15's at Mission Control Centre in Houston by Olin Graham. The Rover TV camera, monitor and controls are demonstrated panel at left will be used to operate the camera while it is on the Moon, and the self-contained camera will travel with the astronauts as they motor around the lunar surface. It will be left on the Moon to give live TV coverage of the liftoff.

THE STORY OF HANNAH THOMPSON

by Helen Kooiman



The author Helen Kooiman.

The table was beautifully set. The snow-white linen tablecloth had been painstakingly ironed and the best china carefully arranged at each place. Fresh coffee was brewing, the aroma tempting everyone who entered the door — you knew it was freshly-ground coffee. Food steamed from the big bowls placed down the center of the table. Bustling around and hovering anxiously over all the before-hand preparations and now the serving was a pert, barely five foot tall, dark-haired beautiful young woman. Her eyes flashed the satisfaction she could not conceal. She loved entertaining. Even the threshing crew!

Was ever a group of hard-working farmers entertained so well? The threshing crew loved coming to the Thompson farm — Hannah's reputation in the kitchen was well known. It may have been in the days before the maxim "The hostess with the mostest" became famous, but it could have been aptly applied to the young Mrs. Thompson. No-where in all the district were the threshers served off a white linen tablecloth!

Mrs. Ted Thompson's baking and cooking skills were unexcelled, whether it was her Swan's Down Angel food cakes, sponge cakes, freshly-baked brownbread, molasses gingersnaps, or meatballs. She rightfully fulfilled the biblical exhortation "given to hospitality" — Romans 12:13b.

The provinces of British Columbia and Alberta in Canada invite the use of superlatives — from the mountain forests down to the foothill ranges with their grazing cattle, the corrals of rodeo and thoroughbred horses, with uncluttered horizons, sunsets that defy description, and anonymous miles of prairies. But to the eyes of young Hannah Thompson the beauties of Canada went virtually unnoticed. She was homesick. Lonesome. Her aching longing for her native Wisconsin was real. Wasn't Wisconsin beautiful too with its dells, rivers, rushing waterfalls, trails and scenic beauty? Or Minnesota. How she missed Duluth! Yes, the cities — that was it, she missed the cities.

It was true. Hannah Thompson was a city girl. Pioneer life in the Canadian wilderness in the early 1918's was a far cry from that to which she had been accustomed in Eau Clair, Wisconsin where she had been born and raised.

One of Hannah's jobs as a young girl took her into the employ of a millionaire lumberman and his wife until she decided to go to business college.

At the end of her training at Eau Clair Business College, she sallied forth into the harsh business world. In Duluth she found employment with the Underwood Typewriter people. Pictures of that era show a slightly built girl posing alongside a sleighful of Underwood typewriters. She was Miss Underwood of 1911! The picture

was widely circulated in advertising promotion. No wonder! Miss Olufsen enhanced the appeal of the Underwood typewriter.

She lived with her sister and husband. One day her sister said, "Hannah, I've got a boyfriend for you."

Saucily tipping her head, Hannah replied, "I'll pick my own, thank you!"

Soon thereafter her sister asked her to go to the corner store. Unknown to Hannah they had invited the eligible and strikingly good-looking Ted Thompson to dinner and he conveniently arrived while Hannah was off to the store.

In his words, "Hannah came hippity-hoppety home, bouncing into the living room. There I was, sitting on the couch." She was startled into momentary speechlessness. The young man sitting on the couch had dark hair and was as dapper and dashing a fellow as she had ever seen. Young Thompson found the words sticking in his throat also . . . if she wasn't the brightest, prettiest little thing, well —

Running into the kitchen Hannah blurted out, "Dora, you mean thing." Mean or not, it was the beginning of a relationship that, at the time of this writing, had already endured 54 years as man and wife.

It was a happy courtship of ice skating and skiing dates in the winter months and swimming in the summer. Hannah's eyes still shine as she remembers the figure eights and skating backwards on the Duluth frozen lakes, and the eight o'clock in the morning and four o'clock in the afternoon swimming dates!

When things got serious Hannah's sister decided to teach this happy-go-lucky little wisp of a sister how to cook. Quickly Hannah learned the art of making angel food cakes. If the way to a man's heart was really through his stomach, she was going to learn all she could! She was a determined little go-getter! On August 11, 1913 they were married.

Ted Thompson's civil service employment seemed as secure and stable a job as a woman could desire for the man she was to marry. But there was a restlessness about young Ted, a yearning for something different. "Hannah, let's visit Canada."

He couldn't forget Canada. His parents were among the early settlers in Western Canada. Rugged pioneers they were, braving the wilds with a strong will, settling near Markerville, not too far from the Medicine and Red Deer Rivers. The towering woodlands nearby, with their majestic trees falling silently into the bottomless moss and fern-shadowed canyons had left an indelible mark upon young Ted's thinking. The endless prairies were calling forth the more hearty who would homestead, break the sod, and transform the countryside. Ted knew it would call for stamina, but he was con-

fident he possessed it and his fiery little Hannah seemed equal.

They visited his parents. Upon returning Hannah said, "I didn't mind visiting, but I'd sure hate to live there." Then she described the muddy roads, the travel 16 miles from town by horse and buggy that seemed like 100 miles! To her mother she confided, "I don't want to live on a farm. I don't want to go to Canada."

Hannah's mother looked at her daughter and said, "You go where your husband wants to go."

And so they went. A boxcar was loaded with their furniture and belongings and the Thompsons boarded the train. With them was their two-year-old son Robert and baby daughter Grace. At International Falls they encountered difficulties with identification papers. Silently Hannah hoped they'd send them back to Duluth. They finally let them go on after a prolonged uncomfortable overnight wait.

It was a year before Hannah Thompson was to see the lights of a city again, and when she did she was heard to say, "Ohhh, I hear a train whistle . . . ohh, I see the lights of a town!"

The years ahead after settling near Innisfail in southwestern Canada were to prove long and difficult. The first year it was said of Hannah Thompson that

she put ten years on her pretty face. At first Ted and Hannah lived with his parents until a neighborhood "building bee" got together and within a week the men in the district had built for them a home across the section just before their second son, Howard, was born.

Isolated in the Canadian wilderness and feeling very lonely, Hannah Thompson was really not alone. She had been born into a Christian home June 3, 1892, and the Christian influence had left its mark. By the time she was a girl of 15 she had recognized the claim that Christ had upon her life. Now, far from loved ones and all that was familiar, she found herself drawn closer to this One whose promises she knew from reading the Bible. Over and over to herself she repeated, "Not alone, not alone — He's ever near, He's ever near." With this she was comforted.

When death came into the home taking their precious daughter Grace, Hannah wept but did not give up. Little Grace was with Jesus, and wasn't she expecting their fourth child? A few days after burying Gracie, son Grant was born.

Two years after the birth of son Grant, another daughter blessed the home. Hannah's heart rejoiced. Little Arlene was a sweet child.

The last child to grace the family home was another son, George.

Sundays were special. On Thursday Hannah began her Sunday preparations. This meant baking her famous cakes. On Saturday afternoons she would send one of the children to a neighbor's home to invite them over for Sunday afternoon. Out would come the two and a half gallon ice cream freezer and everyone took turns turning the crank. Nothing tasted better than home-made ice cream and Hannah's cake. By Monday there wasn't even a cake crumb left.

In the summer of 1927 when the Thompsons acquired their first Model "T" car, Hannah decided

(Continued on page 12)

They won't last...



...better stock up for the weekend because Hollandia's famous Dutch style shortbreads have that melt in your mouth flavour. They taste like more.

famous DUTCH STYLE COOKIES

Hollandia

MOUNT BRYDGES, ONTARIO

What was said? (II)

Since it was impossible to publish the whole collection of statements in the last issue of this page, the following installment should be read and understood in connection with the previous one. Together these two series of statements constitute the "Collection of Statements made by theologians of the Gereformeerde Kerken in the Netherlands," as Mr. J. P. DeKlerk published them in "Het Nederlands Dagblad." The translation was done by Miss Rita VanWestenbrugge, principal of the Brantford Christian School.

Professor H. Ridderbos,
May 7, 1966, in the "Nieuwe Haagse Krant":

"We are increasing our understanding of the fact that the real authority of the Bible lies in its contents, not in its formal authority."

Mr. G. VanderWal,
in "The Free University Magazine," Sept. 1, 1969:

"Western society has to be changed radically. Its pretended values are void. Democracy is a joke. We want socialism, solidarity, creativity, autonomy, and the complete development of self. The Free University must put its services at the disposal of the oppressed and those who are without justice."

Professor Kuitert,
in "Centraal Weekblad," Nov. 8, 1969:

"If a mother expects a child that she has not ordered, she has the absolute right to request abortion. It makes me very angry to think that society can be against that. It has nothing to do with murder. (As a doctor) I would be very generous with my approval."

Professor Lever,
in an interview for the NCRV, as quoted in "On the Road to Damascus" of July 1, 1969:

"... by way of a process taking millions of years, man has evolved from dead oceans which slowly on filled with algae."

Drs. T. J. Baarda,
in "The Reliability of The Gospels," 1969:

"There are some accounts in the gospels that have the legendary touch, as, for instance, the story of the cursing and withering of the fig tree, or more so even, that of the resurrection of some dead when Jesus died. Is it not possible that certain apocalyptic words of Jesus have been dramatized in the rumor, the story passed on orally by the people?" (page 84)

Professor Kuitert,
in "Do you understand what you read?," page 76:

"Just as little as faith requires us to call white black, against all human observation, in the same way it does not demand from us to cling to the first parents of humanity as historical figures, against all scientific evidence."

Professor H. Ridderbos,
in "Trouw" of May 9, 1966:

"The Church, led by the Holy Spirit, has to determine what must be believed."

Professor Augustyn,
in "Voorlopie" of Dec. 1, 1969:

"The Reformed community has not paid sufficient attention to the developments in Liberal (church) circles. This isolation has been terminated."

Professor Kuitert,
in "Anders Gezegd," p. 181/182:

"In the world in which we live now, the Gospel of Jesus can only be combined with resistance against the established authorities."

(Note of Mr. De Klerk: "Groen VanPrinsterer wrote about 'Unbelief and Revolution': today, however, Kuitert talks about 'Gospel and Revolution'.")

Dr. P. G. Kunst,
in "Trouw" of July 18, 1970:

"We are in a period of deconfessionalisation, and, if that process continues and expands in the Reformed (Gereformeerde) Churches, WE ARE NOWHERE."

Dr. P. G. Kunst,
as quoted by Rev. J. H. Velema in "De Wekker":

"I am not planning to prevent a separation in our churches at any price. It is important to indicate clearly where we are going. I stick with reformed Churches that continue to know what they confess. That will result in a loss of members, of people who do not see any beauty in the Reformed Confession any longer."

In addition to this collection of statements, Mr. J. VanWestenbrugge of Zwolle, Holland, who drew my attention to this material, added one remark to the Kunst-quotations:

"Brave words by the chairman of the Synod of Sneek (1969 - 1970)! But the brave deed did NOT follow..."

This collection of statements may be of some help for many of our readers who want to be informed on what was said. On the other hand, if one of us would think that the situation in Holland is rather innocent as some want us to believe, this collection of teachings should tell him differently.



SCANNER

Just pertinent questions, related to the editorial on this page, taken from the Editor's desk in the Presbyterian Journal:

... All this reminds us of an advertisement in the Dallas News, inserted by the Unitarian churches of Dallas: "What should children be taught in Sunday School? That God created the world in six days? That man is not a creature of evolution? That Jesus was virgin-born, did miracles and was literally raised from the dead? That Jesus may come down from the sky just any day now? That only those who believe such assertions with all their hearts are saved while everybody else will burn forever in hell? OR, that creation should be studied from all the world's religious views, plus the views of modern science. That man has evolved from a wonderful evolutionary process and is part and product of nature. That Jesus was most likely a good man who taught many good things and like many of the religious leaders of the world had myths invented about Him by His followers. That religion should deal in the here and now with complete trust in the forces that brought us into existence without morbid fear of death." How about it? Do you know where you stand, and why?

Again from the Presbyterian Journal:

RELIGION TOP TOPIC THIS SPRING ON BEACH

Fort Lauderdale, Fla. (RNS) — Religion was one of the "big things" on the beach as tens of thousands of students spent their spring holidays sunning in towns young people tore apart a decade ago.

Estimates of the crowd ranged upwards from 40,000 here to 75,000 at Daytona. The impact of religious groups was the greatest to date, according to Pete Hammond, south-east director of Inter-Varsity Christian Fellowship.

Inter-Varsity, an evangelical organization, was one of the first groups invited to the beach at Easter by Fort Lauderdale officials following the riots of 1960.

An increase in the religious dimension of the 1971 outing was attributed to the spiraling interest in "Jesus Rock" music, the "Jesus people" movement and more youthful evangelism.

Mr. Hammond was here with 275 students and staff. Campus Crusade for Christ had 2,500 volunteers along the beach in its annual "Operation Sunshine."

The Rev. Arthur Blessitt, "hip minister" of Los Angeles' Sunset Strip, made a one-day visit.

All of the officially sponsored entertainment during Holy Week on Fort Lauderdale's beach was provided by Christian groups, including the Excursions and the New Wine rock ensembles with Inter-Varsity, which also maintained a coffee house.

"Jesus is a popular folk hero here this year," Mr. Hammond observed. "You can talk to anybody about Him this year. But the Jesus many of them talk about is not the Jesus of the Bible. You have to be careful to describe who He is."

Not everyone, of course, was involved in the religious scene, though it did seem that Jesus was an appropriate subject, especially if radios were on. "Jesus music" was the order of the airwaves.

One boy on the beach told an Inter-Varsity worker who attempted to talk with him about Christ: "I don't want Jesus; I just want some marijuana."

On the overall experience, one Inter-Varsity student commented: "The people here were so ripe."

The Spirit had prepared them so that their openness was almost unbelievable. I've really gained confidence in the power of the Holy Spirit to touch and open men's hearts, and to give me wisdom in an intense witnessing situation."

Edmonton II C.R.C. published very good news in the bulletin:

This is real good news. We have never had such good news before, about Bible Correspondence that is! A year ago there wasn't any response at all to the Course being offered. Today we have over 35 people enrolled in the Bible Correspondence Course. Letters of response are coming in from Calder, and throughout Edmonton, Viking and Steel River, Alta., and presently we have two active individuals from as far away as B.C. Let each of us continue to pray for this personal Bible Study.

The Whitby C.R.C. bulletin carries a Pastor's Page. This time the Pastor wrote on something that could help all workers in God's Kingdom. Just trust and obey!!

I want to share with you some blessing that I received in the past week. It came in the form of a long letter from Berlin, Germany. The letter was in response to the Spire, a daily devotional for the Armed Forces, of which I wrote the current May issue. In it a young lady told me of her relationship with the Lord, and of her thankfulness for knowing Him who was her Savior. As a student I had preached in the year 1960 somewhere in Iowa, and this young lady, who was then a girl of no more than twelve years old, had been in church, and my preaching, she remembered very clearly, had helped her to commit her life to God. When, this month, she noticed my name in the Spire, she decided to write me from the place where she and her husband are stationed. Sometimes God decides to give preachers a booster shot, and allows them to look a little further than the "watering and planting", and then God shows them something of the wonderful harvest.

A report of the consistory, found in the Taber, Alta. C.R. Church bulletin, shows that there some liturgical change is in the making:

The consistory has decided that at the next administration of the Lord's Supper the congregation will be requested to orally confess their faith in the words of the Apostles' Creed, as the present old form for the Lord's Supper is written and expected.

The consistory of High River, Alta. Christian Reformed Church decided to voice its stand on abortion before the government:

— we discussed a letter which will be sent to our member of parliament, this deals with abortion.

Dear Sir,
The council of the High River C.R.C. wishes to address itself to you on the question of abortion. We are concerned about the campaign being waged on many fronts to have our present laws on abortion liberalized. While recognizing and condoning the need of thera-

This is some important lesson which we sorely need today. It was taught by nobody else but Charles Haddon Spurgeon:

AS REAL AS HEAVEN

There is a deep-seated unbelief among Christians just now, about the eternity of future punishment. It is not always outspoken, but it is whispered; and it frequently assumes the shape of a spirit of benevolent desire that the doctrine may be disposed of.

I fear that at the bottom this represents a rebellion against the

dread sovereignty of God. There is a suspicion that sin is not, after all, so bad a thing as we have dreamed.

I am afraid that it is the old nature in us putting on the specious garb of charity, which thus leads us to discredit a fact which is as certain as the happiness of believers.

Some cannot bear the thought; but to me it seems inevitable that sin must be punished. If sin becomes a trifle, virtue will be a toy.

If his wife sings in the choir, she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry, if he is extemporaneous, he is deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gadabout.

If he is attentive to the poor, he is playing to the grandstand, if to the wealthy he is trying to be an aristocrat.

If he suggests improvements to the church, he is a dictator; if he makes no suggestions, he is a figurehead.

If he uses too many illustrations, he neglects the Bible; if not enough he is not clear.

If he condemns wrong, he is cranky; if he does not, he's a compromiser.

If he preaches the truth, he is windy; if less he is lazy.

If he preaches the truth, he is offensive; if not he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is a mercenary; if a small salary it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shrinking responsibility.

So what! THEY SAY A PREACHER HAS AN EASY TIME.

I still remember that we had a Frisian saying on the wall in our first parsonage. (I beg forgiveness of all Frisians in our congregations for spelling mistakes): "doch dyn plicht en let de luie rappe". My translation into English: do what the Lord asks from you and let the people talk

COMMEMORATIVE

from the Latin verb commemorare, to call to mind (com-memorare, to remind). The given word is an adjective, meaning: serving to commemorate. Examples: a commemorative ceremony, or, a commemorative speech.

TRY IT

No. 46

A Bible book seems to play staccato, after you have taken off the coat.

Solution of No. 45:

Shaphat — Abel Meholah

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements .. \$4.50
 Marriage and Engagement announcements \$6.00
 Anniversary announcements \$7.00
 Notifications of death \$6.00

"For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.

For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
 Box 312, Station B,
 Hamilton, Ont.

On July 4, 1971 we were blessed with the arrival of two boys

WAYNE ANDREW
 and
JOHN EDWARD
 Mr. & Mrs. Albert Suk.
 23 Rodcliff, Tottenham, Ont.

Brothers for
 Emily Christine,
 James Albert William,
 and Allen Martin.

The Lord records as He registers the peoples,
 "This one was born there"
 Psalm 87.

Received in our family

LISA ROMONA
 born September 30, 1970.

A sister for Ria, Jacques and Jody-Ann.

June 17, 1971.

G. J. Van Daalen,
 M. A. Van Daalen-Kole.
 242 Elmhurst Drive,
 Rexdale 601, Ontario.

With thankfulness to the Lord we joyfully announce the birth of our son

JACOB WAYNE
 Born June 28, 1971.
 A brother for Karin Joy.
 Brian & JoAnne Maan.
 R.R. 1, Kettleby, Ont.

With great joy we announce the birth of a third child and second daughter

CATHERINE ELIZABETH
 John & Anne Oosterveld
 (nee De Vries).
 Janna & Robert.
 Woodstock, Ont.

Mr. & Mrs. Ary VanderKooy, of Cayuga, Ont. are pleased to announce the coming marriage of their third daughter

ELIZABETH EVELYN
 to
Mr. JACK DAM
 second son of Mr. & Mrs. Clarence Dam, of Fenwick, Ont.

The wedding will take place D.V. on Saturday, July 17, 1971, at 3 o'clock, in the Maranatha Chr. Ref. Church, in York, Ont. Rev. Nick VanderKwaak officiating.

Future address: 55 Chetwood Ave., St. Catharines, Ont.

Mr. and Mrs. G. H. Melenberg of Edmonton, Alta. are pleased to announce the forthcoming marriage of their daughter

FANNIE
 to
Mr. JOHN J. SCHOLTENS
 son of Mr. and Mrs. Scholtens of Dundas, Ontario.

The Lord willing, the wedding will take place on July 23rd, 1971 in the Hamilton Canadian Ref. Church at 3.30 p.m.

Rev. A. B. Roukema and Rev. W. Loopstra officiating.

Praise the Lord!

JOANNE and STEVE
 are planning to be married on Saturday, July 24, 1971, in the Aylmer C.R.C. at 2 p.m. The Rev. Mr. C. Spoor will officiate.

Joanne is the daughter of Mrs. H. Annen, Aylmer, and of the late Mr. J. Annen.

Steve is the son of Mr. & Mrs. J. Paas, Strathroy.

The couple will take up residence at 230 Cascade, Apt. 201, London, Ont.

1921 — 1971

Met grote dankbaarheid tot God hebben onze geliefde ouders, grootouders en overgrootouders

HARM THALEN
 en
HILLECHIEN THALEN—STUKJE
 op 6 juli in alle stilte herdacht dat ze voor 50 jaar in de echt zijn verbonden.
 En aan de avond van hun leven Brengen zij, van zorg en strijden moe,
 Voor elke dag hun hier gegeven Een hoger, reiner loflied toe.

Hun dankbare kinderen:
 Jaap en Jo.
 Hilbe en Carl.
 Femmie en Cees.
 Tryn en Geert.
 Jan en Tine.
 Albert en Carol.
 Harm en Irene.
 Klein- en achterkleinkinderen.

R.R. 2, Blyth, Ont.

With thanks to our God we announce the 50th wedding anniversary of our beloved parents and grandparents

ROEL HELLINGA
 and
MARTJE CORNELIA HELLINGA—LION
 on July 21st, 1971.

We pray that the Lord will continually bless them in the years to come.

Willowdale:
 Romke and Lena Hellinga.
 Zwaantje and Reinder Vanderboor.

Orangeville:
 Janke Willemsma—Hellinga.

Willowdale:
 Laurens and Dorothy Hellinga.

West Hill:
 Ann and Syd Visser.

Thornhill:
 Trix and Leo Oosdijk.

Willowdale:
 Charles and Dorothy Hellinga.

and 35 grandchildren,
 10 Centre Ave., Willowdale.

Open house will be held on Saturday, July 24th from 3-5 in the hall of the Chr. Ref. Church, 70 Hilda Ave., Willowdale, Ont.

Ps. 103.

We are happy to announce that our beloved parents

Mr. F. LIEUWEN
 and
Mrs. C. LIEUWEN
 (nee VRIEND)
 hope to celebrate their 50th wedding anniversary on D.V. August 4th, 1971.

Marie, Terrace, B.C.

Nell, Terrace, B.C.

John & Lucy, Houston, B.C.

Tena & Albert, Terrace, B.C.

Pete & Betty, Houston, B.C.

George & Ann, Vancouver, B.C.

Francis & Trena, Cincinnati, U.S.A.

Nick & Henny, Surrey, B.C.

Jake & Sherry, Lethbridge, Alta.

and 26 grandchildren.
 Houston, B.C.

1931 — 1971

On July 23, 1971, the Lord willing, we hope to celebrate with our parents

JOHN VERWOERD
 and
MARIA VERWOERD—VAN EYK
 the occasion of their 40th wedding anniversary.

"The steadfast love of the Lord is from everlasting to everlasting."

Cor & Tine Verwoerd, Alkmaar, Holland.

John & Rita Verwoerd, Coquitlam, B.C.

Walter & Sylvia Verwoerd, Burnaby, B.C.

Bert & Lien Breedveld, Burnaby, B.C.

Hank & Helen Verwoerd, Burnaby, B.C.

Len & Lorraine Verwoerd, Haney, B.C.

Sisco & Bep Jansons, Ladner, B.C.

George & Marian Onderwater, New Westminster, B.C.

Hans & Hetty DeWaal—Malefyt, New Westminster, B.C.

Harry & Margaret, at home.

All 30 grandchildren.

Open house on July 23, 1971 at 7.00 P.M. in the Christian Reformed Church, 13th Ave., Burnaby, B.C.

On July 22, 1971, D.V. we hope to celebrate with our parents and grandparents

JOHANNES VUGTEVEEN
 and
JANTJE VUGTEVEEN—ZONDAG
 the 45th anniversary of their wedding.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

Psalm 91:1-2

Gesinus and Ann Klingenberg, Gerry, Janet, John, Ricky, Christine, Kenny,

Tavistock, Ontario.

Bert and Jenny Prak, Jane, John, Dianne, Yvonne, Delta, B.C.

Jochem and Marlene Vugteveen, Jonathan, Jane, Charles, Eric,

Strathroy, Ontario.

Henry and Henny Vugteveen, Ricky, Eddy, Linda, Karen, Corin,

Delta, B.C.

Joe and Menty Vugteveen, Timmy, Kenny, Laurie-Ann, Lisa,

Delta, B.C.

John and Ann Vugteveen, James, Andrew, Terrence, Delta, B.C.

Dick and Marilyn Klapwyk, Leonard, John, Caroline, Juanita,

Delta, B.C.

4660 - 48B St., Delta, B.C.

On Wednesday, July 14, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

LEENDERT VAN HOLST
 and
MAARTJE VAN HOLST, nee BUITELAAR
 the occasion of their 40th wedding anniversary.

May the Lord bless them for each other and for us in the years to come, is the wish of their thankful children.

Gerry and Betty Verschoor, Jack and Jean Van Holst, Bill and Toni Verboon,

Leo and Della Van Holst, Guy and Ina Van Leeuwen, Bert and Jane,

Art and Sally.
 And grandchildren.
 Mt. Pleasant, Ontario.

On July 16, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

CLARENCE WAGENAAR
 and
GEERTJE WAGENAAR
 (STRIJBS)

their 40th wedding anniversary.

May the Lord bless and keep them, is the wish of their children and grandchildren.

Gus & Ger Sevenhuisen, Warmenhuizen, The Neth.

Cathy & Martin Huizinga, Lambertville, Mich.

Trudie & John Holwerda, Ripon, Calif.

Alida & Ken Kuipers, Ann Arbor, Mich.

and 11 grandchildren.
 Home address:
 3469 Goodman Ave. S.W., Wyoming, Mich. 49509.

1936 — 1971

On July 14th, the Lord willing, we hope to celebrate with our parents and grandparents

MARINUS VELDHUIS
 and
JOHANNA MARIA VELDHUIS—KOLKMAN
 their 35th wedding anniversary.

Their grateful children,
 Fenwick, Ont.:

Johanna & Peter Guether, Brantford, Ont.:

Mary & Rien De Gelder, Bloomfield, Ont.:

Jane & Harm Veenstra, Millgrove, Ont.:

Clarence & Elly Veldhuis, Caledonia, Ont.:

Albert & Roelie Veldhuis, Colborne, Ont.:

Gertie & John Scheepstra, Hamilton, Ont.:

Henry & Dia Veldhuis, And 27 grandchildren.
 17 Marathon St., Hagersville, Ont.

CORRECTION

In the advertisement of the 50th wedding anniversary of Mr. & Mrs. C. VanRyk-Van Driel of Edmonton, Alta.,

in Calvinist-Contact of July 1, 1971, the name of their children Mr. and Mrs. Jack and Jane Verhey should be added.

1946 — 1971

On July 19th D.V. we will celebrate with our parents their 25th wedding anniversary of

SIEGER VANDERMEER
 and
GRIETJE VANDERMEER—GEERTSMA

That God may bless them and grant them many more years of happiness together is the wish of:

Arnold H.
 Harold
 Jenny
 Ann.

Belleville, Ont.

"Then will I go unto the altar of God, unto God my exceeding joy; yea upon the harp will I praise Thee, O God my God."

Psalm 43:4

MARTHA HOYTEMA

Our beloved wife, mother and grandmother has lived as a child of God for 65 years, and with joy served her Lord.

We are very grateful for all what she has been for us and for others.

Her loving husband, Rev. George J. Hoytema, Children and Grandchildren.

Saturday, July 3, 1971 we have remembered God's grace and faithfulness in her life in a service in the First Christian Reformed Church of London.

Interment took place in Mount Pleasant Cemetery, London.

636 Lauderdale Ave., London 23, Ont.

In His infinite wisdom, the Lord suddenly took unto Himself, our dearly beloved sister and aunt

MARTHA HOYTEMA—ZONDERVAN
 on July 1, 1971.

"Blessed are they that die in the Lord." Rev. 14:13.

Mr. & Mrs. Tj. Zondervan, Dordrecht, Holland.

Mr. & Mrs. A. Zondervan and fam., Jennison, Mich., U.S.A.

Mr. & Mrs. J. Zondervan and fam., Blenheim, Ont.

Mr. & Mrs. Joh. Zondervan and fam., Breukelen, Holland.

Mr. & Mrs. Koopmans and fam., Franeker, Holland.

The Lord is His wisdom took away from us our dear sister-in-law and aunt

MARTHA HOYTEMA—ZONDERVAN
 beloved wife of Rev. George Hoytema, on July 1, 1971.

"I am the resurrection and the life. He who believes in Me, though he die yet shall he live, and whoever lives and believes in Me, shall never die." John 11:25, 26.

Mr. & Mrs. Steven Harkema, Grand Rapids, Mich.

John and Joan Vander Wey, Newton, N.J.

Bill and Janet Bakelaar, Hudsonville, Mich.

Syd and Betsy Harkema, Jenison, Mich.

Ralph and Tena Vunderink, Detroit, Mich.

Bill and Ana Rinkema, Dundas, Ont.

Bill and Betty Hordyk, Aylmer, Ont.

De Here heeft op 1 juli 1971 uit onze kring wegge-roepen

Mrs. B. HOYTEMA, om Hem in heerlijkheid te dienen.

We delen in de droefheid en het gemis van de achterblijvenden, en bidden hen Gods troost toe.

De Bijbel Studie Kring London N.E.

To be a lukewarm Christian is to yawn in the presence of God.

William A. Ward

DUTCH STORE FOR SALE

in Southern Ontario. Large store (no dwelling), selling Dutch import goods and children's clothing. Asking price \$5,000.00 plus stock. Last year's turnover \$54,000. Letters to box 2362, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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voor uw vakantie. 1 Kamer met slaapkamer te huur. Brieven aan Mrs. John Iedema, R.R. 3, Merigomesh, N.S. Telef. 752-3080.

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25 Acres, remodelled 3-bedroom brick home. Carpeted livingroom. New steel barn with automatic cleaner. Drilled well, new pump. Excellent land, on main road 2 miles from town. Only \$10,000 down.

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Joe Mayne 638-2664 Drayton, Ont.

THE STORY OF HANNAH THOMPSON

(Continued from page 9)

that she was going to go for a drive. The men were harvesting and threshing on a neighbor's farm. She had never been behind the steering wheel before, but she had watched her good friend Mrs. Hummer drive her husband's earlier model. Together the two of them kept busy with Bethel Ladies' Aid and Hannah had ridden alongside her neighbor several times. Her friend wore a helmet with goggles and big gloves on her hands. Hannah possessed none of these but was undaunted.

"Howard," she said to her young son, "you take the car out of the garage and we'll go to town." Howard's mouth opened wide in amazement. He was eight years old!

Somehow this little fellow managed to get the car out of the garage without mishap. "Now Howard, you sit on the floor and feed it the gas, and I'll steer it." Off they went! Unfortunately a lady living on the road along which they were traveling was dubbed Mrs. Gab-a-lot by the family for her obvious bad habit! As they drove along Hannah observed, "Oh dear, I see Mrs. Gab-a-lot is on the porch. . . ."

"Mom," answered little Howard sitting on the car floor-boards, "just keep your eyes on the road, please!"

A little further on Hannah said, "Howard, do you suppose anyone else is looking?" It was all Howard could do to keep feeding the gas, and anyway, how was he supposed to know, sitting on the floor — mothers can be so dumb, he thought silently!

But someone else was looking! It was her husband and son Bob! Out in the field, loading the bundle rack, Bob called out, "Hey Dad, would you look at that . . . someone's driving the car. . . ." They both paused, wiped the perspiration from their faces, and then Bob screamed out, "Oh no! It's Mother." There was nothing the two of them could do. Later Hannah was to explain, "I got tired of being home."

Another neighbor, driving his team of horses along the narrow road, saw the approaching vehicle. Recognizing the car he peered closely to see who was behind the wheel and when he saw it was tiny Hannah Thompson he drove his horses right into the ditch. He wasn't taking any chances! It was a hair-raising experience Howard was never to forget. It was the one and only time Hannah ever drove a car.

The Thomspsons lived on the farm ten years before Hannah reconciled herself to the fact that they were there to stay. Then, and then only, did she want her husband to plant any trees or shrubberies on the place. As I walked about the farm in mid-winter 1970 with the now elderly Thomspsons at my side, I couldn't help admiring the magnificent stand of stately Russian Poplars, Spruce, Evergreen, Elm and Maples that surrounded the property — all planted by Mr. Thompson and his sons.

Mrs. Thompson pointed to a wide expanse, "That was the ball diamond where all the community young people would play and eat ice cream and cake afterwards." It was not difficult to visualize the excitement and fun of such occasions.

We walked to the original old farmhouse, vacated by the family 27 years ago when they moved into a new home on the property some 100 yards to the north. Memories were crowding in. . . .

Earlier I had seen other survivors of the past as we had driven through the countryside — tall grain elevators standing like light-houses alongside rail-lines, towns cluttered by decay, old buildings and homes casting shadows against each other, places that held memories for the driver of our car.

Robert N. Thompson, member of the Canadian Parliament, had met our plane at Calgary. My teen-age daughter accompanied me and we were delighted at the prospect of meeting such a distinguished gentleman, and we were thrilled at the idea of going on up into Canada and seeing a farm. We, too, were city-gals!

But who was this Robert N. Thompson, and who was the little woman behind him? As we drove through the Canadian countryside I was to learn much. My reading had already supplied me with sufficient information to know that he was a dynamic statesman and a dedicated godly man.

As Conservative Member of Parliament for his home constituency of Red Deer, Alberta, Canada his perspective of international problems had been unusually broadened by 15 years he spent in Ethiopia as Special Advisor to Emperor Haile Selassie. This had been furthered by wide travels through Europe, Latin America, India, the Far East, Australia and New Zealand. He was a recognized authority in the fields of education, international relations and particularly on the people and history of Africa. As a prolific speaker he averages more than 200 public speaking engagements yearly across Canada and the United States addressing university audiences, civic and service clubs, church organizations and political gatherings. The day before meeting us he had been at the Presidential Prayer Breakfast in Washington, D.C. and had conferred with the President and others on the situation in Biafra.

Only days before that he had returned from a six-day fact-finding tour to the troubled country of Nigeria, much of that time spent in what had been rebel territory.

His articles and writings have appeared frequently in religious, educational and geographic journals. Where does a man learn courage, honesty and develop the working drive that enables him to carry on such a vigorous life?

My questions were to find answers as I listened and learned while spending time with the Thomspsons and their illustrious sons.

In 1919 young Bob started to school in the typical one-room country schoolhouse known to so many Canadians. In later years he was to return to the very same school and become its teacher with 43 pupils and nine grades! Two of his pupils were to be his brothers Howard and Grant whom he made call him, as teacher, Mr. Thompson. Of that experience his brother Howard states, "That was the trial of Bob's life!"

As a prolific reader Bob soon knew Canadian, American and British history. Gladstone, Wilberforce, Lincoln and others had special interest for him. He learned his school lessons well, but also learned the value of hard work — rising early to help with farm chores, and then going on to school.

The consistency of his mother's devotional life did not escape his inquiring gaze. Nightly prayers at his bedside were regular.

When Bob's sister Grace died, his mother took him aside and explained that Gracie was safe in the arms of Jesus, and because this was true she had that song

sung at the memorial service. He never forgot it and took courage from watching his mother handle her grief.

Still later, when the second and last little daughter Arlene died, Hannah Thompson was grief-stricken at the loss. Yet she maintained her belief that God was in control and told her children there was a reason for everything. As she talked she explained that the tragedies of life were hard, but God could use such experiences to mold his people. She would go outside, walk around the farm, and repeat, "Hannah, you're not alone — He's ever near." Indeed, in later years when deep personal tragedy was to strike Robert Thompson and his wife, he was to remember those childhood experiences of early grief.

The Thompson home in the original country place is a haven for this busy eldest son who never fails to stop, trying to get there every two weeks as he commutes by plane from his own home in Ottawa. Today he is considered the top expert of African and South East Asian affairs in the Canadian parliament.

When everyone gathers at the old Thompson farmstead with Hannah and Ted there are 17 grandchildren and two great grandchildren in addition to the sons and their wives. The family remains a closely knit, loyal and devoted Christian group.

The walls of the old home are well lined with pictures — Bob with His Excellency, the Right Honourable George P. Vanier, D.S.O., M.C., C.D., late Governor General of Canada; Bob with General Ky, Vice President and Prime Minister of South Vietnam; Bob with Emperor Haile Selassie of Ethiopia; Bob with Biafran refugees; Howard in his scarlet tunic of the RCMP; Grant, a graduating doctor; and other family photos.

There are wall mottoes too which reflect the manner of living of the occupants of the home: Jesus Never Fails; In All Thy Ways Acknowledge Him, Proverbs 3:6; and others. There are many old religious paintings, scrapbooks filled with other pictures, and voluminous newspaper and magazine clippings. And nowadays the television brings their son right into the living room, as does the radio with regularity.

Ted Thompson has always said his wife spends more money on postage than any woman in the country; but from the mail I saw spilling over on the buffet, and the cards standing around, it was obvious Hannah Thompson has many friends around the world who remember her often!

Hannah Thompson keeps up with everything political with a mind as sharp and alert as the days of her spirited youth.

Several years ago she had tea with President Nixon's mother, then living in Whittier, California. It was one of the real highlights of her life. Their travels have taken them to distant places, and they know Ottawa and Washington intimately.

As her elder son has become well known nationally and inter-

nationally Hannah has increased her praying, though she has always led a consistent prayer life. "Knowing the strenuous work he has; the great responsibilities thrust upon him, I feel the greater necessity to hold him up. It is an empty life for those who don't know how to pray, I am sure," she states with implicit confidence borne from long years of praying and seeing answered prayer.

The most important contribution a mother can make in the lives of her children, she feels, "is to bring them up as Christians." This she has done well with her own sons.

"Mothers today must set an example for their children that is worthy of being followed," she maintains. "Yet so many of their lives are anything but that which their children should be seeing. How can they expect their children to turn out good?" she asks.

"Give them responsibility when they are young. I always saw to it that they had regular chores both before and after school. I didn't keep the woodbox full, they did!"

She still bakes her brown bread, molasses cookies, animal cookies with pink icing, and angel foods! She still takes great pleasure in entertaining, though not as often anymore. Her husband is retiring more and more into his old rocker across from hers. But little Hannah darts around with great spirit and lots of vim. In years past every visitor who came to the home left with some baked goods in a brown paper bag, or a jar of her famous preserves. In more recent years she thrusts into the hands of departing visitors a lovely piece of English bone china. Thus it was, as we left, we carried a tangible evidence of Hannah Thompson's love and thoughtfulness not with one piece of china, but a lovely tea set, and several other pieces. She loves to give, but in so doing she gives mainly of herself. For who could forget her love and beautiful spirit!

Our visit together was drawing to a close. It had been special. As we sat in her cheery kitchen suddenly Hannah Thompson's delicate little hand flew to her mouth and she startled us with an, "Oh!" Her son Grant said, "Now what?"

"Do you know," she said, "I forgot to use my white linen tablecloth for our guest!" No one had noticed but the little city-girl-turned Canadian wilderness wife and mother. We all laughed. To me it said a lot about Hannah Thompson's adjustment through the years. I looked up and saw a little poem on the wall. It read:

"Our lives are albums written through,
With good or ill, 'false' and 'true,'
And, as the blessed angels turn
The pages of our years,
God grant they read the good with smiles
And blot the ill with tears."

I left dear little Hannah Thompson, her faithful husband Ted, and her fine Christian sons and their wives, with smiles as I blotted my own tears.

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